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Early English Text Society.

Extra Series, LII.

~~May 24, 1801~~

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A Dialogue
against the Feuer Pestilence.

By WILLIAM BULLEIN.

FROM THE EDITION OF

1578,

COLLATED WITH THE EARLIER EDITIONS OF

1564 AND 1573.

EDITED BY

MARK W. BULLEN AND A. H. BULLEN.

PART I.—THE TEXT.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCLXXVIII.

Price Ten Shillings.

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Half the Publications for 1866 (13, 14, 15, 16, 18, 22) are out of print, but will be gradually reprinted. Subscribers who desire the issue for 1866 should send their guineas at once to the Hon. Secretary, in order that other Texts for 1866 may be sent to press.

The Publications for 1864-1871 (one guinea each year, save those for 1866 now half out of print, two guineas) are:—

- | | | |
|--|-------------------------|------|
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| 29. Early English Homilies (ab. 1220-30 A.D.). Part I. Edited by Rev. Dr. R. Morris. | 7s. | " |
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| 45. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., B.A., Balliol College, Oxford. Part I. | 10s. | " |
| 46. Legends of the Holy Rood, Symbols of the Passion and Cross Poems, ed. Rev. Dr. R. Morris. | 10s. | " |
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| 48. The Times' Whistle, and other Poems, by R. C., 1616; ed. by J. M. Cowper, Esq. | 8s. | " |

TEXTS PREPARING. GENERAL NOTICES.

The following Texts are preparing for the Original Series of the Early English Text Society:—

- Anglo-Saxon Glosses to Latin Prayers and Hymns, edited by Dr. F. Holthausen.
 An Anglo-Saxon Martyrology, edited from the 4 MSS. by Dr. G. Hersfeld.
 Aelfric's Metrical Lives of Saints, MS. Cott. Jul. B 7, Part IV, ed. Prof. Skeat, Litt.D., LL.D.
 All the Anglo-Saxon Homilies not accessible in English editions, including those of the Vercelli MS., edited by Prof. Napier, M.A., Ph.D.
 The Exeter Book (A.-Sax. Poems), re-edited from the unique MS. by I. Gollancz, B.A. Cambr.
 The Master of the Game, a Book of Huntynge for Hein. V. when Prince of Wales, ed. Mr. T. Austin.
 The Siege of Jerusalem, edited from the MSS. by Dr. F. Kopka.
 Early English Verse Lives of Saints, Standard Collection, from the Harl. MS., ed. Dr. C. Horstmann.
 Supplementary Early English Lives of Saints, ed. Dr. C. Horstmann.
 The Early and Later Festivals, ab. 1400 and 1440 A.D., ed. Dr. C. Horstmann.
 Thomas Robinson's Life and Death of Mary Magdalene, ab. 1620 A.D. [At Press].
 Q. Elizabeth's Translations, from Boethius, &c., edited from the unique MS. by Walford D. Selby. [At Press].
 Early English Deeds and Documents, from unique MSS., ed. Dr. Lorenz Morsbach.
 Merlin, Part IV., containing Preface, Index, and Glossary. Edited by H. B. Wheatley.
 Beowulf, a critical Text, &c., ed. Prof. Zupitza, Ph.D.
 Pilgrimage of the Lyf of Manhode, in the Northern Dialect, ed. S. J. Hertridge, B.A.
 Early English Homilies, 13th century, ed. Rev. Dr. R. Morris.
 The Rule of St. Benet: 5 Texts, Anglo-Saxon, Early English, Caxton, &c., ed. Rev. Dr. R. Morris.
 The Seven Sages, in the Northern Dialect, from a Cotton MS., ed. Rev. Dr. R. Morris.
 Lydgate's Life of St. Edmund, ed. from the MSS. by Dr. Axel Erdmann.
 The Romance of the Monk, in prose from De Guilleville, for *The Pilgrim's Progress*.
 A Chronicle of England to 1387 A.D., in Northern verse (42,000 lines), ab. 1350 A.D., edited from the unique Göttingen MS. by M. L. Perrin, B.A.

July, 1888. With this, go out two Texts for the Extra Series, 1888: No. LII, Part I, (the Text) of Wm. Bullein's *Dialogue on the Fever Pestilence*, 1578, collated with the earlier editions of 1564 and 1578, edited by two namesakes of the old Doctor, Messrs. Mark and A. H. Bullen. This work was written directly after the terrible Plague of 1563, the City-of-London Regulations about which (from the Guildhall Records) will be found in the Appendix to the second Text for this year, No. LIII, Part I of the first English *Anatomie of the Body of Man*, by Thomas Vicary, Serjeant of the Surgeons, and Chief Surgeon to Henry VIII, Edward VI, Q. Mary, and Q. Elizabeth, five times Master of the Barber-Surgeons' Company, and Chief Surgeon to St. Bartholomew's Hospital after its re-foundation in 1546-7 by Henry VIII. and the City of London. No copy of the first edition of this little book in 1548 is now known; and therefore the now unique copy of it, re-issued by the Surgeons of Bartholomew's in 1577, has been reprinted. Diligent efforts have been made to secure all accessible details of Vicary's life in its various aspects of—1. 'a meane practiser at Maidstone'; 2. the head Court-Surgeon for over forty years; 3. a member (1527-62) and Master of the Barber-Surgeons' Company; 4. the re-organiser of the recreated Bartholomew's Hospital; and 5. a private citizen. But though fair success has attended the searches under sections 2 and 5, little has been attained under 1; while for 3 and 4, delay is still needful. Mr. D'Arcy Power has, by the kind leave of Mr. South's widow, lent the Society Mr. South's full extracts from the earliest Minute-Book of the Barber-Surgeons' Company; but the Governors of the Company have refused to allow the printing of any of the extracts, inasmuch as Mr. Sidney Young, a member of the Company, has long been compiling its history from its records, and he does not wish any of these printed before his book is published, which may be some years hence. With regard to Bartholomew's Hospital, Part I of its Records is now printing by two Officers of the Hospital; and till their First Part is out, the Society's book cannot be completed. This has therefore necessitated the issue of our Text in two Parts, of which the first contains

2 *Original Series Books, 1888; both Series 1889. Anglo-Saxon Psalters.*

all Vicary's work, with many illustrative Documents from the Public Record Office, the Guildhall Records, the Museum MSS., &c., while in the later Part II will be the Notes, Indexes, and Forewords, with a Life of Vicary. Nearly all the Forewords, save the Bartholomew's section—the old Surgeon's life at the Hospital in 1548-62—are in type. The New Shakspeare Society has sold the Early English Text Society the right to print copies of its plates of Edward VI's Coronation Procession through the City of London in 1547, and Norden's Plan of London in 1593; and other illustrations will be given. The Editors are the Director, and his son Mr. Percy Furnivall, a student of St. Bartholomew's Hospital. It is hoped that Part II of the book will be ready early next year.

For the Original Series for 1888, the first Text has gone out, No. 89: Part I (the text and translation) of Dr. Holthausen's edition of a Treatise on the *Vices and Virtues* from the Stowe MS. 240, ab. 1200 A.D. The other Original-Series Texts for 1888 will be the two first ready of Mr. T. Austin's *Two 15th Century Cookery-Books*, Dr. Logeman's interlinear *Rule of St. Benet*, Mr. Rhodes's edition of the Anglo-Saxon Glosses and Latin text of Bede's *Liber Scintillarum*, and Mr. Harsley's edition of Eadwine's early 12th century *Canterbury Psalter*, as to which see below. These texts are nearly all in type.

For the Original Series in 1889, Dr. Holthausen's Part II, the Introduction, Notes, and Glossary to the Stowe MS. *Vices and Virtues*, will probably be ready in January. What other books will follow, must depend on when any Editor of one of the many works in preparation for the Society has a Part or the whole of it ready for issue. Lists of these Works are on the last page of the Cover and the first of this inside quarter-sheet.

For the Extra Series of 1889, Mr. Alexander J. Ellis has already in type over three hundred pages of Part V of his great work on *Early English Pronunciation*, dealing with our modern Dialects. This will be issued by the Philological and Chaucer Societies jointly with the Early English Text Society; but the date of publication must depend on the progress of the very intricate and laborious work, and the funds of the several Societies. The Part will undoubtedly be finished by May 1889.

The other Extra-Series book for 1889 will be the one first finished by any Editor.

Dr. Aldis Wright many years ago undertook the editing of the MS. Anglo-Saxon Psalters for the Society. As a preliminary, he copied the 12th century (ab. 1150 A.D.) Trinity MS. of Eadwine's Canterbury Psalter, which has transitional forms like the change of Anglo-Saxon *c* to *ch* (*wyrchende* for A.Sax. *wyrrende*), the weakening of full vowels in the endings, *senfullen* for A.Sax. *synfullan*, &c. Dr. Aldis Wright also made notes of all the other Anglo-Saxon Psalters from the ninth to the twelfth century, and tentatively classified them by the Roman and Gallican versions which they respectively gloss. Meantime Dr. Hy. Sweet edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society. The next step should have been to collate six or eight Psalms from all the MSS., and see whether one or (at most) two texts, with collations, would not have sufficed for the whole body. But as Mr. Harsley, to whom Dr. Aldis Wright kindly handed his whole material, wanted one text printed forthwith for his Doctor's Dissertation, leave was given for the late Canterbury Psalter to go to press; and now the text of it is all printed. Dr. Logeman then raised the question of how the other MSS. should be treated; and he was authorised to prepare a Parallel-Text edition of the first ten Psalms from all the MSS., to test whether the best way of printing them would be in one group, or in two—in each case giving parts of all the MSS. on one page—under their respective Roman and Gallican Latin originals. If collation proves that all the MSS. cannot go together on successive pages, there will be two Parallel-Texts, one of the A.Sax. MSS. following the Roman version, and the other, of those glossing the

Gallican; but every effort will be made to get the whole into one Parallel-Text. This Text will be an extravagance; but as the Society has not yet committed one in Anglo-Saxon, it will indulge in one now. And every student will rejoice at having the whole Psalter material before him in the most convenient form. Dr. Logeman and Mr. Hareley will be joint editors of the Parallel-Text. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of Prof. Arber, the books for the Early-English Examinations of the University of London will be chosen from the Society's publications; the Committee having undertaken to supply such books to students at a large reduction in price. The profits from these sales will be applied to the Society's Reprints. The *Ayenbite of Innoyt* is now reprinting under the supervision of its Editor, Dr. Richard Morris.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

Our *Jubilee Reprint Fund*, for which Mr. M. T. Culley of Coupland Castle has sent a Letter of Appeal to every Member, has as yet received but little support, tho' Mr. Mortimer Harris started it with a cheque for two guineas. Further Donations will be welcome. They should be paid to the Honorary Secretary, Mr. W. A. Dalziel, 67 Victoria Road, Finsbury Park, London, N.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, under the editorship of Dr. Carl Horstmann. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found interesting incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be looked on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. The differences between the foundation MS. (the Laud 108) and its followers are so great, that, to prevent quite unwieldy collations, Dr. Horstmann decided that the Laud MS. must be printed alone, as the first of the Series of Saints' Lives. The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes. The Glossary to the whole set, the discussion of the sources, and of the relation of the MSS. to one another, &c., will be put in a final volume.

When the Saints' Lives are complete, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker has kindly said that he will edit it. Before it goes to press, Prof. Napier of Oxford has been good enough to promise that he will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Aelfric's prose,¹ Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Aelfric's Metrical Homilies. Prof. Kölbing has also undertaken for the Society's Extra Series a Parallel-Text of all the six MSS. of the *Ancren Riwle*, one of the most important foundation-documents of Early English.

In case more Texts are ready at any time than can be paid for by the current year's income, they will be dated the next year, and issued in advance to such Members as will pay advance subscriptions. Last year's delay in getting out Texts must not occur again, if it can possibly be avoided. The Director has copies of 2 or 3 MSS. in hand for future volunteer Editors.

¹ Of these, Mr. Hareley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Aelfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

OTHER SOCIETIES.

Wyclif, founded by Dr. Furnivall in 1882, for the printing of all Wyclif's Latin MSS. *Hon. Sec.*, J. H. Standerwick, General Post Office, London, E. C. One Guinea a year.

Chaucer, founded by Dr. Furnivall in 1868, to print all the best Chaucer MSS., &c. *Editor in Chief*, F. J. Furnivall. *Hon. Sec.*, W. A. Dalziel, 67, Victoria Road, Finsbury Park, N. Subscription, Two Guineas a year.

New Shakspeare, founded by Dr. Furnivall in 1873, to promote the intelligent study of SHAKSPERE, and to print his Works in their original Spelling, with illustrative Treatises. *President*, ROBERT BROWNING. *Director*, F. J. FURNIVALL. *Hon. Sec.*, K. Grahame, 65, Chelsea Gardens, Chelsea Bridge Road, London, S.W. Subscription, One Guinea a year.

Ballad, founded by Dr. Furnivall in 1868, to print all Early English MS. Ballads, and reprint the Roxburghe, Bagford, and other collections of printed Ballads. *Editor in Chief*, The Rev. J. W. Ebsworth, M.A., F.S.A. *Hon. Sec.*, W. A. Dalziel, 67, Victoria Road, London, N. One Guinea a year.

Shelley, founded by Dr. Furnivall in Dec. 1885, to promote the study of Shelley's Works, reprint his original editions, and procure the acting of his *Cenci*. *Chairman of Committee*, W. M. Rossetti. *Hon. Sec.*, T. J. Wise, 127, Devonshire Road, Holloway, London, N. Subscription, One Guinea a year.

Browning, founded by Dr. Furnivall and Miss Hickey in 1881, for the study and discussion of Robert Browning's Works, print Papers on them, illustrations of them, and to procure the performance of the poet's plays. *President*, Dr. Furnivall. *Hon. Sec.*, W. B. Slater, 249, Camden Road, London, N. Subscription, One Guinea a year.

Philological, founded in 1842, to investigate the Structure, Affinities, and the History of Languages. *Hon. Sec.*, F. J. Furnivall, 3, St. George's Sq., Primrose Hill, London, N.W. One Guinea entrance, and one a year. Parts I., II., and III. of the Society's New English Dictionary, for which material has been collecting for 30 years, have lately been issued, edited by Dr. J. A. H. Murray, and published by the Clarendon Press, Oxford. Part IV (nearly ready) will complete vol. i. (A-B), and start vol. ii. (C-D). Mr. Henry Bradley is now joint Editor, and has begun vol. iii. with E.

Wagner, to promote the study of his Musical and other works, and the performance of his Operas at Bayreuth. *Hon. Sec. for England*, B. L. Mosley, 55, Tavistock Square, London, W.C. Subscription, Ten Shillings a year.

Shakspeare Quarto Facsimiles, issued under the superintendence of Dr. Furnivall, 10s. 8d. each, or 6s. if the whole series of forty-three is taken, edited by F. J. Furnivall, Prof. Dowden, Mr. P. A. Daniel, Mr. H. A. Evans, Mr. Arthur Symonds, Mr. T. Tyler, the Rev. W. A. Harrison, and other Shakspeare scholars. B. Quaritch, 15, Piccadilly, London, W. (Thirty-five Facsimiles have been published, and eight more will be ready soon. The Series will be completed in 1888.)

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By WILLIAM BULLEIN.

FROM THE EDITION OF
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1888.

11473.52



Jan 29 1889

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NOTE.

THE earliest extant edition of William Bullein's *Dialogue* is dated 1564 (8vo.). A unique copy of this edition, which differs considerably from later editions, is preserved in the Britwell Collection; and the editors return their best thanks to Mr. Christie-Miller for his kindness in allowing them to make free use of the precious volume. The *Dialogue*, being full of merry tales (pills to purge melancholy at plague-time), is one of those books that are most easily thumbed out of existence; and it is not surprising that the Britwell copy is unique. On the title-page (which is here reproduced in facsimile) the book is stated to be 'newly corrected'; but occasionally publishers made statements of this kind without any strict regard to truth, in order to push the sale of their ware. Not improbably ed. 1564 is the genuine *editio princeps*. Another edition appeared in 1573,¹ 8vo.; a third in 1578, 8vo.; and the present edition is the fourth.

Nashe in his 'Address to all Christian Readers,' prefixed to *Have with you to Saffron Walden*, 1596, writes:

"Memorandum, I frame my whole Booke in the nature of a *Dialogue*, much like Bullen and his Doctor Tocrub."

This passage shows that the *Dialogue* was well known in 1596; but it must have dropped out of notice shortly afterwards. One might have expected that it would be republished in the plague-year, 1603, when Dekker in *The Wonderfull Yeare* gave his vivid account

¹ *A Dialogue bothe pleasaunt and pietifull, wherein is a godlie regiment against the Fever Pestilence, with a consolation and comforts against death. Newly corrected by William Bullein, the authour thereof. Imprinted at London, by Ihen Kingston. Iulij. 1573.*

of the awful visitation; or in 1625, when (as described in Dekker's *A Rod for Runawayes*, and Thomas Brewer's *The Weeping Lady*) London underwent sufferings of exceptional severity. It is to be noticed that Nashe used the edition of 1573 or 1578; for the name "Dr. Tocrub" does not occur in ed. 1564. There can be no doubt that "Dr. Tocrub" was intended (by way of anagram) for Dr. Burcot, an expert in metals and minerals, whose name turns up frequently in the state-papers of the time. It will be remembered that Chettle introduces Dr. Burcot ('though a stranger, yet in England for phisicke famous') in *Kind-Harts Dreame*, n. d. [1593].

The editors are preparing some notes on the *Dialogue*, which, with a biographical and critical memoir of William Bullein, and copious extracts from his remaining works, will form a separate Part.

In the present edition the text of ed. 1578 (from a copy belonging to Mr. Mark W. Bullen) has been followed in the main; and the readings of eds. 1564, 1573 are recorded at the foot of the page. When the previous editions give an obviously better reading, it has been used, and the reading of ed. 1578 noted. It has not been thought advisable to reproduce in modern type the few contractions used by the old printer, their meaning not admitting of doubt in any case. In the labour of collation the editors have been greatly assisted by Mr. W. H. Utley.

Facsimiles of the title-pages of eds. 1564, 1578, are given on the opposite page.

To the right worshipfull

and his singuler frende¹ Maister

Edward Barrette of Bel-
hous of Essex, Esquier, Wil-
lyam Bulleyn sendeth
salutations.

4

Right worshipfull Sir, if my² Chamber, Hall, Gallerie, or any
newe decked house were apparelled or hanged al in one mournyng 8
darcke colour, it would rather moue sorowe then gladnes: but no
pleasure to the beholders of the same. Therefore the diuersitie or
varietie of pleasaunte colours dooe grace and beautifie the same
through the setting forth of sondrie shapes: and as it were to com- 12
pell the commers in to beholde the whole worke. Euen so I dooe
commende vnto you this little Booke (wherein I writte part thereof
in your owne house) which dooe intreate of sonderie thynges to you
I dooe hope not vnprofitable, wherein I have shortly described our 16
poore nedie brothers³ pouertie. Callyng vpon the mercilesse riche,
whose whole trust is in the vain riches of this worlde, entangeled as
it were emong briers, so that in the hour of death God is farthest
from his mynde, and the gooddes euill gotten are worse spent and 20
come to nothyng, at what tyme Phisicke⁴ can not preuaile. I haue
also not forgotten the shamfull syn which raineth in this worlde
called ingratitude, which linially came from the loines of that false
vilain Judas, neither the sicopantes,⁵ gnatoes, liars and flatterers of this 24
worlde, the verie poison of the soule. Oh better, saieth Salomon, is

¹ Ed. 1564, singulare good frende; ed. 1573, singuler good friende.

² Ed. 1564, any. ³ Eds. 1564, 1573, brother his.

⁴ Ed. 1564, no Phisicke can; ed. 1573, Phisicke no can.

⁵ Eds. 1564, 1573, Sicophantes.

the woundes of the frend then the kisses of the flatterer. Further,
 how many meanes maie be vsed againste the Pestilence, as good aire,
 diete, medicines accordingly : the which, if it do not preuaile, then
 4 cometh on the merciles power of death ouer all flesh : fearyng no
 kyng, queene, lorde, ladie, bond, or alaue, but rather maketh all
 creatures alike to him. Then doe I conclude with the diuine, gods
 cheef and moste best instrument in the church, &c. And as I do
 8 well consider a gentleman of your good Nature can but take youre
 freendes simple token in good parte, Even so I am sorie that it is no
 better to plasure you, yet giuyng God moste humble thankes for the
 same, who keep you in good health & worship.

12 This twelfe of Marche 1564.

Yours euer, W. Bullein.¹

Nullus vnquam hominem mortalem beatum indicet antequam bene
 defunctum viderit.

¹ Eda. 1564 and 1573, William Bulleyn

To the Reader.

Good reader, when aduersitie draweth neare to any Citie or Towne, and the vengeance of God appereth either by Hunger, Sicknesse, or the Sworde, then mannes nature is moste fearefull, but yet worldlie 4 providence to helpe theimselfes: which in the tyme of prosperitie or quietnesse is carelesse and forgetfull, neither myndefull to feare God, nor pitifull¹ to helpe their neighbor in aduersitie. And when thei are touched by the fearfull stroke of the Pestilence of their nexte 8 neighbour, or els in their owne familie, then thei vse Medicines, flie the Aire, &c. Which indeede are verie good meanes, and not against Gods woorde so to doe; then other some fulleth into sodaine deuotion, in giuyng almose to the poore and needie, whiche before haue doen 12 nothing els but oppressed theim and haue dooen them wrong: other doe locke² from their hartes Gods liuely wordes, and refuse grace offered by Christes spirite, thinkyng there is no God. Some other are preuented by death in their flourishyng yeres, which in the crosse of 16 death haue their onely consolation in Jesus Christe. All this is descri-

bed here in this plain Dialogue: prayng you patiently to take it in good parte.

20

From hym that is yours to commaunde,

24

W. Bullein.³

¹ Ed. 1573, pietifull. ² Ed. 1564, lookes. ³ Ed. 1564, Bulleyn.

Mors gloriosior est quam mala vita.



A DIALOGVE.

The Interlocutours are twelue persones.

{	<i>Mendicus</i>	{	<i>Crispinus</i>	4
	<i>Ciuis</i>		<i>Auarus</i>	
	<i>Vxor</i>		<i>Ambodexter</i>	
	<i>Medicus</i>		<i>Mendux</i>	8
	<i>Antonius</i>		<i>Mors</i>	
	<i>Roger</i>		<i>Theologus</i>	

Mendicus.

God saue my gud Maister and Maistresse, the Barnes, and all this halie houshaude, and shilde you from all doolle and shem, and sende you comfort of all thynges that you waude haue gud of, and God and 12 our dere Leddie shilde and defende you from this Pest. Our father whiche art in heauen, hallowed be your name;¹ your kyngdome come, your willes² bee dooen³ in yearth as it is in heauen, &c.

Ciuis. 16

Me thinke I doe heare a good manerly Begger at the doore, and well brought vp. How reuerently he saieth his Pater noster! he thous not God, but you hym. Gods blessyng on his harte! I praie you, wife, giue the poore man somethyng to his dinner. 20

Vxor.

Sir, I will heare hym saie the Lordes praier better before I giue hym any thing.

Ciuis. 24

What a reconyng is this! Dame, doe as I commaunde you; he is poore; we haue plentie; he is verie poore and hongrie; therefore dispatche hym a gods name, and let him go.⁴

¹ Ed. 1573, names. ² Ed. 1564, will. ³ Ed. 1573, your willes dooen.

⁴ The words "and let him go" are not in ed. 1564.

Vzor.

Softe fire maketh swete Malte : he shall tary my leasure.

Mendicus.

4 Maistresse, if you be angrie with the sayng of my *Patar noster* in Englishe, I will saie it in Latine, and also my *Debrafundis*.¹ But so God helpe me, I do not ken nene of them bethe what thei meane.²

Vzor.

8 I thinke the same : suche Carpenter, suche chips : your Curate is some honest man, I warrant you, and taketh mushe pain in feedyng his flock, as semeth by your learning. I prais you, what countrie man be you ?

Mendicus.

12 Sauyng you honour, gud Maistresse, I was borne in Redesdale in Northumberland, and came of a wight ridyng sirname called the Robsons, gud honast men & true, sau yng a little shiftyng for their
16 living. God and our Leddie helpe them, silie pure men !

Vzor.

What doest thou here in this³ Countrie ? me thinke thou art a Scot by thy tongue.

20

Mendicus.

Trowe me neuer mare then, gud deam. I had better bee hangad in a withie or⁴ in a cowtaile, then be a rowfooted Scot, for thei are euer fare and fase : I haue been a fellon sharpe manne on my
24 handes in my yonge daies, and brought many of the Scottes to grounde in the Northe Marches, and gaue them many greisly woundes ; ne manne for manne durste abide my⁵ luke, I was so fell. Then the limmer Scottes hared me, burnt my guddes, and made deadlie feede
28 on⁶ me and my barnes, that now I haue nethyng but this sarie bagge and this staffe, and the charitie of sike gud people as you are, gud Maistresse : Ause I haue many of my sirename here in the Citie that wade thinke ne shem on me, yea, honast handcraftie men.

¹ Ed. 1564, *Deprofundis* ; ed. 1573, *De brafundis*.

² "what thei meane"—not in ed. 1564.

³ So ed. 1564.—Ed. 1573, *this* ; ed. 1578, *the*. ⁴ Ed. 1564, of a cowtaile.

⁵ Eds. 1564, 1573, *me*. ⁶ Ed. 1564, *with*.

Civis.

How gotte you in at the gates, my good freende ?

Mendicus.

Deare sir, I haue many Cuntrith men in this faire Citie that came 4
of honest stock in our lande, and some beyonde¹ vs twentie or thirtie
lange² miles, that make³ pure shift in the citie and in the countrie
ause. I came in ne place, but either the Parson, Bailie, Conestable,
or cheef of the Parishe is of our cuntrith borne, and same⁴ pure men 8
as mine awne self, God ken. Emong whom the Bedle of the Beggars
beyng a Ridesdale man borne, a gud man and a true, which for ill will
in his youth did fleem⁵ the Countrie, it was laied to his charge the
driuyng of kine hem to his Fathers byre. But Christe knaweth he 12
was sackless, and liue as honestly in his age as his sire did when he
was yong, gud maister.

Civis.

I was borne in the North, my felowe, and doe liue here in this 16
Citie. I came hether when I was yonge, and when I was verie poore,
but now I am in good case to liue emong the reste of my neighbours.
I⁶ thank God for it.

Mendicus.

20

Gods benison on you, and our deare Leddies. I carye⁷ hether
purely in myne age ; I haue nethyng but wedom, we ladie,⁸ weesme.⁹

Vxor.

Giue God onely thanks, for so is his holie will and commaunde- 24
ments that we should call vypon hym in the daies of trouble and
onely honour hym. We haue no commaundment to honor our Ladie
but¹⁰ Christ onely.

Mendicus.

28

I thinke one waman wade take an other womans parte : doe as
it shall please you ; I am ne clerke, but an Ingram man of small
cideration in suche arrogant buke farles.

¹ Ed. 1564, a little beyonde. ² Omitted in ed. 1564.

³ Ed. 1564, can make. ⁴ Eds. 1564, 1573, some. ⁵ Ed. 1564, fleen.

⁶ "I thank God for it"—omitted in ed. 1564. ⁷ Ed. 1564, come.

⁸ Ed. 1573, weladie. ⁹ "we ladie, weesme"—omitted in ed. 1564.

¹⁰ "but Christ onely"—omitted in ed. 1564.

Civis.

What newes¹ as you come by the waie, Countrie man?

Mendicus.

4 Nene but aude maners, faire saynges, fause hartes, and ne deuotion, God amende the market! Miccle tute² for the purse, decieuynge of eche other. In the countrie strife, debate, runnyng for euery trifle to the Lawiers, hauyng nethyng but the nutshelles, the
 8 Lawiers eate the carnelles. Ause muche reisyng of rentes and gressomyng of men,³ causyng greate dearth, muche⁴ pouertie. God helpe, God helpe, the warlde is sare chaunged; extortioners, couetous men, and hypocrites doe much⁵ preuaile. God cutte them shorter, for thei
 12 doe make a blacke warlde, euen hell vpon yearth. I thinke the greate feende or his deam will wearie them all. Nene other newes I ken, but that I did se mucle prouidence made in the countrie for you in the Citie, which doe feare the Pestilence. I met with
 16 wagones, Cartes, & Horses full loden⁶ with yong barnes, for fear of the blacke Pestilence, with their boxes of Medicens and sweete perfumes. O God, how fast did thei run by hundredes, and were afraied of eche other for feare of smityng.

20

Civis.

I haue some of my children forthe, God sende them well to speede.

Mendicus.

24 Maister, why goe you not with them your self?

Civis.

No, youth are apte to take the Plague. And, further, parentes are more naturall to their children then children to their fathers and
 28 mothers. Nature dooeth descende, but not ascende. Also if the citezen should depart when⁷ the Plague dooe come, then there should not onely be no Plague in the Citie, but also the Citie should be voide and emptie for lacke of the inhabitauntes⁸ therein, therefore
 32 Goddes will bee doen among his people. I doe not intende⁹ to flee;

¹ Ed. 1564, in the Countree as, &c. ² Ed. 1564, moche toillyng.

³ Ed. 1564, "and gressomyng of men" omitted. ⁴, ⁵ Ed. 1564, mucle.

⁶ So ed. 1578.—Ed. 1564, ladē; ed. 1578, londen.

⁷ Eds. 1564, 1578, when as. ⁸ Eds. 1564, 1578, inhabitours.

⁹ Ed. 1578, incende.

notwithstandyng, I praie God of his mercie deliuer vs from this Plague, for if it doe continewe, God knoweth it will not onely take awaie a number of poore people, but many wealthie and lustie Marchauntes also.

Mendicus.

If such plague doe ensue it is no greate losse. For, firste, it shall not onely deliuer the miserable poore man, woman, and barnes¹ from hurte and carefulnesse into a better warlde, but ause cutte of many 8 cousteous vsurers, whiche bee like fat vncleane swine, whiche dooe neuer good vntill thei come to the dishe, but wroote out euery plante that thei can come by; and like vnto greate stinkyng mucle medin hilles, whiche neuer doe pleasure vnto the Lande or 12 grounde vntill their heapes are caste abroad to the profites of many, whiche are kepte neither to their owne comfortes nor others, but onely² in beheading³ them; like vnto cruell Dogges liyng in a Maunger, neither eatyng the Hays theim selues ne sufferyng the 16 Horse to feed thereof hymself. And in sike plagues we pure people haue mucle⁴ gud. Their losse is our lucke⁵; when thei dooe become naked, we then are clothed againste their willes; with their dooles and almose we are reliued; their sickness is our health, their death⁶ 20 our life. Besides vs pakers,⁷ many me men haue gud lucke, as the Vicre,⁸ Parishe Clarke, and the Belle man; often tymes the Executours bee no losers by this game. And in fine, in my fantasie it is happy to the Huntman when he haue nethyng of the Catte but the 24 sillie skinne. We beggers recke⁹ nought of the carcas of the dead body, but doe desie it; we looke for aude caste coates, Jackettes,¹⁰ Hose, Cappes, Beltes, and Shoes by their deathes, which in their liues thei waude not departe from, and this is our happe. God¹¹ sende 28 me of them.

Ciuis.

Goe thy waies to *Antonius*¹² gates, For thether euen within this twoo howers I did see maister *Tocrub*¹³ solempnely ridyng vpon his 32

¹ Ed. 1564, barne. ² Ed. 1564, enely. ³ Eds. 1564, 1573, behadyng.

⁴ Ed. 1564, mickle. ⁵ Ed. 1564, gaine.

⁶ So ed. 1564.—Eds. 1573, 1578, dede. ⁷ Ed. 1564, beggers.

⁸ Ed. 1564, Curate. ⁹ Ed. 1564, couet nought for.

¹⁰ Ed. 1564, dublettes. ¹¹ "God sende," &c.—omitted in ed. 1594.

¹² Ed. 1564, Antonius Mantuanus. ¹³ Ed. 1564, Antonius Capistranus.

mule, with a side gounne, a greate chaine of gold about his necke, his Apothecarie *Crispine*,¹ a neighboures childe borne hereby in Barbarie,² and his little Lackey, a proper yong applesquire called *Pandarus*,³ whiche carrieth the keye of his⁴ Chamber with hym. These are all gone in at the gates to that noble Italian. His stewarde⁵ this daie, because his maister is⁶ verie sicke, applied the poore menne with the purse with muche deuotion for the tyme, beyng without hope of his⁷ maisters recouery.

Mendicus.

I praie God sende vs many sike praies, for it is merie with vs when ene⁸ mannes hurte doe turne to many mennes gaines. I will go thether; fare you well, gud maister. I will drawe nere, and herken what mayster doctor will say, if I might be in place.

Civis.

Farewell, for thou doest not care which ende doe goe forwarde so that thy tourne may be serued.

Medicus.

How dooe you, good Maister *Antonius*? Lorde God, howe are you chaunged! How chaunceth this? What is the matter that you looke so pale? You did send for mee by your seruante *Iohannes*,⁷ a gentle young man, which lamenteth⁸ muche for you; when⁹ I heard it, with all speede I came from my other patients, of whom I thinke I haue taken myne *ultimum vale*.

24 *Antonius.*

You are welcome, Maister doctour, with all my harte; now helpe at a pinche, or els neuer, for I doe feare my selfe verie much. Oh, my harte!

28 *Medicus.*

I warraunt you, man, let mee feele your pulse, and then shall I procede to the cure with medicine and diet accordingly.

Antonius.

32 Take your pleasure, good Maister Doctour; here is my hande,

¹ Ed. 1564, Senior Crispinus; ed. 1573, Crispinus.

² Barbican? ³ Ed. 1564, the. ⁴ Ed. 1564, aulmner. ⁵ Ed. 1564, was.

⁶ Ed. 1578, eny. ⁷ Ed. 1564, Iohannes de Corsica.

⁸ Ed. 1564, lamented. ⁹ Eds. 1564, 1573, and when.

feele my pulse, and then you shall see myne Vrine, and knowe the tyme of my sickness.

Medicus.

These are no verie good tokens, neither in your Vrine, Pulse, 4
Stoole, &c. But I wil doe the best for you that I can doe by arte.

Antonius.

And then you shall wante no golde, for though I lacke health,¹ yet I want no golde of euery coigne, and siluer also. My warehouses are 8 well fitted² with wares of sondrie kindes, which I doe sell vnto the retailers. Further, I haue wares of most auncient seruice, whiche owe me nothyng, bothe in packes, vesselles, and chestes, &c., which are not fitte for the retailers. Them do I kepe for shiftes when any 12 gentlemen or longe suter in the Lawe are behinde hand, and knowe not what to doe: then by good sureties, or assured landes by Statute Marchaunt, &c., I doe sometyme make thirtie or fourtie³ in the hundred by yere. I haue diuerse suche honeste wayes to liue vpon, 16 through the wittie and secrete handelyng of my Brokers here in the Citee, and my Factours which are at Antwarpe, &c., By whom I do vnderstande the state, and what commoditie is besta. Further, I haue extended vpon aunciente landes in the Countrie for the breach 20 of couenauntes, That, to conclude with you, maister Doctor, I could neuer haue died in a worse tyme, my busines is such. I would of all thinges liue still, for here I do knowe what I haue and how I am vsed, but when I am gone I doe not knowe what shall happen vnto 24 me, nor whom to trust with that⁴ which I haue gotten with tranell and obtained by fortune.

Medicus.

You doe speake like a wise man as euer I heard, and moste 28 thynges that you haue taken in hand haue greate profite with you. Of my parte, I would bee lothe to lose you, bothe for an vnfaired loue that I doe beare vnto you for your wiselome, and also for your liberalitie and giftes giuen to me many a time. Lo, here is the 32 Damaske gounes yet in store. Here is also a Flagone chaine of the hundred angelles that you did giue me in your laste greate Feuer.

¹ Ed. 1564, helpe; ed. 1578, heath.

² Eds. 1564, 1573, filled.

³ Ed. 1564, XXX or L.

⁴ Ed. 1564, y^t.

Antonius.

Who is able to resist suche a multitude of angells? I thinke
fewe doctours of Phisicke. But rather then I would dye I wil let flie
4 a thousande more, for these are the Angelles that shall keepe mee.¹

Medicus.

That is the waie, I assure you, to perfite health; for² that cause
the Phisician was ordeined, as it is written: Honour the Phisician
8 with the honor that is due vnto hym because of necessitie, for the
lord hath³ created hym; and hee shall receiue giftes of the kyng,
yea, and of all men.⁴

Antonius.

12 That is a good swete text for Phisicians; but why doe you leane
out these wordes in the middes of the matter, which is, Of the most
highest commeth learnyng? And so I doe remember I heard our
Curate roade in the Church, as by chaunce I came in with a Sergeant
16 to arest a debter of mine.⁵

Medicus.

What your Curate pleased hym to read I care not, for I ineddle
✓ with no Scripture matter⁶ but to serue my tourne. But⁷ that whiche
20 I haue saied is written in the Bible, I haue heard saie so.⁸

Antonius.

Be all thinges written in the Bible true? I praie you tell mee.

Medicus.

24 God forbidde, Maister Antonius! then it would make a fraie
among Marchauntes; for it is written,⁹ None shall enter into gods
dwellyng, or rest with hym vppon his holie¹⁰ mountaine, that lendeth
his money vpon vsurie, or to vsurie whereby to hinder his neigh-
28 bour. And this is nowe become the greatest trade, And many be
vndoen by borowyng, and fewe doe lose by lendyng, specially men
of your worshipfull experience. And how like you this texte?

¹ The words "for these are the Angelles," &c., are not in ed. 1564.

² Eds. 1564, 1573, and for.

³ Ed. 1564, haue.

⁴ The words "yea, and of all men" are not in ed. 1564.

⁵ Ed. 1564, two Bankeroutes.

⁶ Eds. 1564, 1573, matters.

⁷ Ed. 1564, But *I knowe* that which, &c.

⁸ The words "I haue heard saie so" do not occur in ed. 1564.

⁹ In the margin of ed. 1564 is "Psal. xv."; in the margin of ed. 1573, "Psalm 23."

¹⁰ "holie" omitted in ed. 1564.

Antonius.

Texte how they will texte, I will trust none of them all, say what they will; there be many such sayings against men, as the ten Commandementes, &c. Well, for my part I haue little to doe in 4 these matters; mary, I would be glad to liue orderly and ciuillie, so that the worlde should not wonder at my doinges; but if damnation should arise when the scripture doth threaten it to men, then should wittie wordes in bargainyng, with facing othes,¹ and pleasaunt Ven- 8 nerous Table talke, and² reuilyng of our enemies, &c., be accompted dampnation. Then I warraunte you helle is well furnished with Courtiers, Marchauntes, Soldiours, Housbandmen, and some of the Cleargie, I warraunt you also, among whom there are many more 12 spitful then spirituall. Euen so³ there are among the Phisicians many more coueteous then kind harted. I meane not you, majister doctour Tocrub.⁴

Medicus.

16

Sir, I doe knowe you doe not; but so God helpe mee, one thing doeth muche rejoyce my harte in your communication.

Antonius.

What is that?

20

Medicus.

I thinke that we twoo are of one religion.

Antonius.

What is that, I praie you, for I knowe not myne owne religion? 24

Medicus.

Commaunde your folkes to departe out of the chamber, and your yonge frie⁵ also, whiche you haue gotten by chaunce medley, for want of Mariage; for the old Prouerb is, Small Pitchers haue wide eares. And the fiede haue eyes and the woodde eares also.⁶ Therefore we must comen closelie, and beware of blabbes. There⁷ are many Protestantes.

¹ Ed. 1573 reads "with braggyng." ² Ed. 1564, with.

³ Eds. 1564, 1573, euen as. ⁴ Ed. 1564 reads simply "Maister doctour."

⁵ Ed. 1564, scapea. ⁶ Ed. 1564 reads "& the wood haue eares."

⁷ The words "There are," &c., are omitted in ed. 1564.

Antonius.

Well, now the doores are sparred, say on your mynde. Of what Religion are you? Be plaine with me, man.

4 *Medicus.*

Herke in your eare.¹ I am neither Catholike, Papist, nor Protestant,² I assure you.

Antonius.

8 What then? You haue rehearsed choyse and plentie of religions. What do you honour, the Sonne, the Moone, or the Starres? beaste, stone, or foule? fishe or tree?

Medicus.

12 No, forsothe, I doe none of theim all. To be plain, I am a *Nullu julian*, and there are many of our secte. Marke our doynge.³

Antonius.

Oh, *Qui dixit*⁴ *in corde suo non est deus*.⁵ Well, we differ verie
16 little in this poincte, but if I doe liue, we shall drawe nere to an vnitie. In the meane tyme, let your Pothecarie prouide some good thinges for the bodie. I praie you open the doore.

Medicus.

20 Maisters, I pray you call *Crispinus* hether into the galarie, and *Leonardus*⁶ with hym.

Crispine.

What is your pleasure, maister Doctour?

24 *Medicus.*

How doe you like the⁷ gardein?

Crispine.

There are plentie of goodly herbes, both clensing, healyng, losyng,
28 bindyng, and restoryng. I neur did see more choise of sondri kindes of straunge flowers, most pleasaunt to the eye, and sweete also. The fine knottes are doen in⁸ good arte, Geometrically figured. A sweete conduit in the middest, made of fine stone, plentifully castyng forthe

¹ Ed. 1564, "Herke in your eare, sir."

² Ed. 1564, Catholike, Papiste, Protestante nor Anabaptiste.

³ "marke," &c.—omitted in ed. 1564. ⁴ Ed. 1573, dixi.

⁵ Ed. 1573 has in margin "Psalm 14." ⁶ Ed. 1564, Leonardus de Montano.

⁷ Ed. 1564, this. ⁸ Ed. 1573, by.

water like fine siluer streames many waies; in which conduite I did beholde by the space of one hower a maruelous thing, the meanyng thereof¹ I knowe not.

Medicus.

4

What is² it, Crispine?

Crispine.

The pillar was eight foote square, and xvij foote high, with compartementes of cunnyng masonrie curiously couered with fine golde. 8 Upon the toppe a Tyger fearefully, hauyng a yonge childe in his armes readie to kill it; the childe had a croune of golde upon his head, and in his left hande a globe figuering the whole worlde, and was called *μικροκόσμος*,³ about which was written *Globus con-* 12
uersus est.

Medicus.

This gentleman came of a greate house, this is the crest of his armes; for he descended of the most auncient Romans, I warrant 16 you; he is no vpstart, assure your self.

Crispine.

I had thought it had rather signified the conditions of a cruell tyrant or some bloodie conquerour, whiche by vsurpation getting 20 thy victorie of any common wealth, as landes, countries, or citees, eftsones do spoile the true heires and owners of the lande whiche doe weare the croune, chaunge the state of the Commons to the worsen part, spoylyng theim with the⁴ sworde and bondage, which appered 24 by these wordes, *Globus conuersus est*: the worlde is chaunged or tourned in suche a common weale.⁵

Medicus.

A good obseruation. What did you see then?

28

Crispine.

I did beholde on the other⁶ side the nine Muses, with strange instrumentes of Musicke, sitting vnder the hille Parnasus; and Poetes⁷ sitting under the grene trees with Laurell garlandes besette 32 with Roses about their heades, hauyng golden Pennes in their handes, as *Homer*, *Hesiodus*, *Ennius*, &c., writyng Verses of sondrie

¹ Ed. 1578, whereof. ² Ed. 1564, was. ³ Ed. 1564, *Microcosmos*.

⁴ Ed. 1564, "the" omitted. ⁵ Ed. 1564, "in suche," &c. omitted.

⁶ Ed. 1564, on the one side. ⁷ Ed. 1564, the poetes.

kinde. And *Lucanus*, sat there very high, nere vnto the cloudes,
apparelled in purple, saiying,

4 *quantum semotus*¹ *Eoo*²
 Cardine, Pernasus gemino petit æthæra colle,
 *Mons*³ *Phæbo Bromioque sacer.*

And nere theim satte old Morall Goore with pleasaunt penne in
hande, commendying honest loue without luste, and pleasure without
8 pride; Holinesse in the Cleargie without Hypocrisie,⁴ no tyrannie in
rulers, no falshode in Lawiers, no Vsurie in Marchauntes, no rebellion
in the Commons, and vnitie emong kyngdomes, &c. Skelton satte
in the corner of a Piller with a Frostie bitten face, frownyng, and is
12 scante yet cleane cooled of the hotte burnyng Cholour kindeled
againste the cankered Cardinall Wolsey; wrytyng many⁵ sharpe
Distichons with bloudie penne againste hym, and sente them by the
infernall riuers *Styx*, *Flegiton*, and *Acheron* by the Feriman of helle,
16 called *Charon*, to the saied Cardinall.

How the Cardinall came of nought,
 And his Prelacie solde and bought;
 And where suche Prelates bee
20 *Sprung of lowe degree,*
 And spirituall dignitee,
 Farewell benigneitee,
 *Farewell simplicittee,*⁶
24 *Farewell good charitee!*
 Thus paruum literatus
 Came from Rome gatus,
 Doctour dourpatus,
28 *Scante a Bacheloratus:*
 And thus Skelton did ende
 With Wolsey his frende.

Wittie Chaucer satte in a chaire of gold couered with Roses,
32 wrytyng Prose and Risme, accompanied with the Spirites of many
kynges, knightes, and faire Ladies, whom hee plesauntly besprinkeled
with the sweete water of the welle consecrated unto the Muses,
eceleped *Aganippe*. And as the⁷ heauenly spirite commended his

¹ Old eds., sermotus.

² Old eds., ego.

³ Old eds., Motis. (The quotation is from Book V. of Lucan's *Pharsalia*,
ll. 71-3.)

⁴ Ed. 1564, "without hypocrisie" omitted.

⁵ Eds. 1564, 1573, many a.

⁶ Eds. 1564, 1573, have an extra line,

"Farewell, humanitee,"

⁷ Ed. 1564, his.

deare Brigham for the worthy entombing of his bones, worthy of memorie, in the long sleepeing chamber of most famous kinges, Euen so in tragedie he bewailed the sodaine resurrection of many a noble man before their time, in spoyleing of Epitaphes, whereby many haue loste their inheritaunce, &c. And further thus he saied lamentyng :—

*Couetous men do catch at that thei may haue,
The feeld & the flock, the tombe & the graue,
And as they abuse riches, and their graues thut are gone,
The same measure they shall haue euery one.
Yet no burial hurteth holy men though beastes them deuour,
Nor riche graue preuaileth the wicked for all yearthly power.* 8 12

Lamenting Lidgate lurking among the Lillie¹ with a balde skons, with a garland of Willowes about his pate: booted he was after saint Benets guise, and a black stamell robe with a lothly monstrous hooide hanging backward; his stoopyng forward bewayling 16 euery estate, with the spirite of prouidence foreseeing the falles of wicked men, and the slippry seates of princes, the ebbing and flowyng, the risyng and falling of men in auctoritie, and how vertue doth aduaunce the simple, and vice ouerthrowe the most noble of 20 the worlde. And thus he said :—

*Oh, noble Princes, conceiue and doe lere
The full of kynges for misgouernire,
And prudently peisyng of² this matter,
Virtus is stronger then either plate or maile:
Therefore consider when wisdom doth³ counsaile,
Chief preseruative of Princely magnificence,
Is to Almighty God to doe due reuerence.* 24 28

Then Bartlet⁴ with an hoopyng Russet, long coate, with a pretty hooide in his necke, fine⁵ knottes vppon his girdle after Frances trickes. He was borne beyond the colde riuer of Twede. He lodged vppon a sweete bed of Camomill, under the Sinamum tree. Aboute hym 32 many Shepherdes and Sheepe with pleasaunt Pipes; greatly abhorryng the life of Courtiers, Citizens, Usurers, and Banckruptes, &c., whose olde daies are miserable. And the estate of Shepheardes and countrey people he accompted most happie and sure, &c., Saiyng :— 36

¹ Ed. 1564, Lillies. ² Omitted in eds. 1564, 1573. ³ Eds. 1564, 1573, dooe.

⁴ Ed. 1564, Bartley. ⁵ Ed. 1564, and fine; ed. 1573, and fine.

Who entreth the court in yong & tender age,
 Are lightly blindel with foly and outrage,
 But suche as enter with witte and grauitie.
 4 Bow not so sone to such enormitie;
 But ere¹ thei enter, if thei haue lerned nought,
 Afterwardes² Vertue the least of theyr thought.

[Neste³ theim in a blacke chaire of Gette stone, in a coat of
 8 armes, sate an aunciente knight in Orange Tawnie as one forsaken,
 bearyng upon his breast a white Lion, with a Croune of riche
 golde on his hedde. His name was sir Dauid Linse vpon the
 mounte, with a hammer of strong steele in his hande, breakyng a
 12 sonder the counterfeite crosse kaies of Rome, forged by Antichrista.
 And thus this good knight of Scotlande saied to England the elder
 brother and Scotlande the younger :—

Habitare fratres in unum
 16 Is a blesfull thyng,
 One God, one faith, one baptisme pure,
 One lawe, one lande, and one kyng.
 Clappe handes together, brethren dere,
 20 Unfained truce together make,
 And like frendes done ever acorde,
 But French and Romaine doe first forsake.
 You are without the continent,
 24 A sole lande of auncient fame,
 Ab origine a people olde,
 Bolde Britaines ecleped by name.
 Sicut erat in principio.
 28 Graunt, oh God, it maie bee
 In saecula saeculorum,
 That we maie have peace in thee.
 Then we shall feare no forein power
 32 That againste vs shall aduance,
 The Tartre cruell, the curse of Rome,
 Ne yet the power of Fraunce, &c.

On the second square] There⁴ was a faire Diall for this Orison,
 36 vnto whiche was added the howers of the Planettes: vpon the
 same was written in large letters of fine gold, *tempora labuntur*.

Medicus.

There stop and lay a strawe; For *Tempora labuntur* is to say,

¹ Ed. 1564, or.

² Ed. 1564, afterward is.

³ The whole of the bracketed passage was omitted in eds. 1573, 1578.

⁴ Omitted in ed. 1564.

by little and little tyme doth¹ slip awaie. I will heare the reste of the matter at leasure. What is it a clocke?

Crispina.

But early day, scant eight of the clocke.

4

Medicus.

Well, I praie you dispence all thynges in order, *Contra Pestem*, in the same sorte as you did² yesterday, which was giuen to Paule.

Crispina.

8

Sir, I haue spented all my fine Myrrhe; what shall I doe?

Medicus.

You are a wise man: put in *quid pro quo*, called *αντιβαλλόμενα*. *Hoc est simplicia que aliorum facultati similitum penuria subponi* 12
possunt medici consilio. Intelligis?

Crispina.

Etiā, domine doctor.

Medicus.

16

Moue te ocius et quicquid agas prudenter ages³ tu carnifex.

Crispina.

By God he shall paie for the Malte grindyng; he hath⁴ enough, he knoweth no⁵ ende of his pelfe. It will come to an euill ende; 20
God sende me more suche cheates. What! me thinke I see twoo men in long gounes with short beardes at the gates. What are they, a Gods name?

Medicus.

24

I knowe theim verie well; they are two Pettifoggers in the Lawe; the one is called Maister *Auarus*, a good Gentleman and of a greate house, a man of good conscience, in deede he is my cousin germaine on my mothers side: surely hee can giue good counsaile, 28
and is fitte to be with such a man as Maister *Antonius* is: in deede they haue been long acquainted, and will neuer giue ouer vnto the ende. The⁶ Rauen will seeke the carrion.

¹ Eds. 1564, 1573, dooe.

² Ed. 1564, in the same sort, bothe noumber of the Simples, Dose and quantitee, euen as you did it.

³ Ed. 1564 reads "agas," for "ages," and omits "tu carnifex."

⁴ Ed. 1564, haue. ⁵ Ed. 1564, know none.

⁶ "The Rauen," &c., omitted in ed. 1564.

Crispina.

Who is the other on the lefte hande? Hee seemeth to bee a proper gentleman and a studious; he is leane, an handsome, clenlie, ⁴ pretie¹ man. Me thinke he hath² on eche side of his gounes a Bagge, and his handes³ in them; he⁴ hath also a gogle eye.

Medicus.

Every man hath his grace and gesture. I promise you I durst 8 commit a greate secrete vnto him. Oh, he is a peragon.

Crispina.

What meaneth hee by winkyng like a Goose in the raine, and bytyng of his lippe?

12

Medicus.

Doe you note that? it is a good signe of a constant man: marke it when you will, he is a wittie felowe, and one that is ^{A constant} in greate estimation, fitte for Master *Antonius*; his name ^{man by his} lookes.⁵ 16 is *Ambodexter*. Goe doune with spede, and saye you haue giuen Maister *Antonius* his Purgation, and this day hee hath⁶ no leasure to speake with any man, and also how that he is amended. For if the Curate were here for the soule, wee for the bodie, and *Auarus* ^{A blacke sanctus.} 20 for the purse, here were but a madde companie; wee should neuer agree together, but fall into discordes. Dispatch them with speede. fare ye well, I will goe and cause hym to bee letten bloud, and kepe hym from slepe; then shall he bee purged to morowe in the 24 mornyng. Bryng the poudre against the plague with you.

Crispina.

God giue you good morowe, gentle maister *Auarus*. What, Master *Ambodexter*? how fare you both? Maister *Antonius* did⁷ 28 desire to haue spoken with you eight houres past. Indeede, within this two houres, sauynge your worshippes, hee hath taken a purgation, whiche hath⁸ caste suche ayre abroad that I was not able to abyde in the chamber. I had forgotten my perfumes to make all well 32 against your commyng.⁹

¹ Ed. 1564, "pretie" omitted. ² Ed. 1564, haue. ³ Ed. 1564, hande.

⁴ "he hath," &c., omitted in ed. 1564. ⁵ Ed. 1564, gesture.

⁶ Ed. 1564, haue. ⁷ Ed. 1564, did moche. ⁸ Ed. 1564, haue.

⁹ The words "against your commyng" are not found in ed. 1564.

Auarus.

What thinke you of hym? shall he escape or no? Who is with hym? I prae you tell mee and my brother *Ambodexter*.¹

Crispine.

4

None but Doctor *Tocrub*,² whiche also desire your absence, because he hath³ hym in cure, and trust to make hym sleepe after his lacke of rest, and to morow take your pleasure with hym.

Auarus.

8

Fare ye well: wee haue drawen and ingrossed his bookes; commende vs to Mayster Doctour. It were a good pastyme to take the footeclothe from his Mule for two or three howers in pastyme.

Ambodexter.

12

I had rather haue the Mule.

Auarus.

What the deuill doeth this doctor here? If this purging were not, we would clense and expulse with our resettes that whiche 16 should serue our tourne well enough, by sweete Sainct Laurence.⁴

Ambodexter.

I warraunt you the doctour doth⁵ make worke for vs both. We shall bryng our matters to passe in good tyme; take no care, manne, 20 for the matter. Wee will preuente the doctour to morrow, when he commeth hether with a present, and bryng him some pretie thynges wherein *Antonie*⁶ deliteth. We shall finde suche a⁷ meanes to perswade with hym, by little and little, to bee Executours of his Will 24 according to his old promise. Further, hee will take it kindly that wee doe claime kindred on hym by his mother's side, whiche was a kinde harted woman, and full of meritrix,⁸ ha, ha, ha! She was in deede of those qualities; her sonne is like the mother as seemeth by 28 one in the house, like Cowe like Calfe.⁹

¹ The words "and my brother Ambodexter," are not in ed. 1564.

² Ed. 1564, Capistranus. ³ Ed. 1564, haue.

⁴ The words "by sweete Sainct Laurence" do not occur in ed. 1564.

⁵ Ed. 1564, doe. ⁶ Ed. 1564, he. ⁷ "a" omitted in ed. 1564.

⁸ Ed. 1564, metrir.

⁹ The words "like Cowe like Calfe" do not occur in ed. 1564.

Auarus.

I feare that damosell will marre altogether: she doeth rule the roste, she weares¹ the keies. He can neuer haue her out of his sight, yet Reinolde, his man, thinketh hymselfe in better² estimation with her then his master.

Ambodexter.

The last yere I counterfected a sickenes of purpose, as I can 8 when I lust; I framed my Physicion to my phantasie, one master *Suilemob*;³ no manne thought that I should haue liued two daies; when I was alone I laughed. You remember whom I made myne Executor, euen *Antonius*.⁴ I then providently, by three thynges, 12 did foresee this tyme and cause. The firste was his grate surfettes in banquetting; the second his watchyng at Chesse and Cardes; the thirde, you knowe what,⁵ *Venus, Venus*, God wotte.

Auarus.

16 Well, well, be as may be⁶ is no banning. I doe feare many thynges: Firste, the medicines may chaunce recouer hym, then shall we haue⁷ nothyng. Well, Reinold and the damosell be euer in' presence & watche hym; she cheares her maister with a louyng countenance; Reinolde saies that he hath doen true seruice a long tyme, &c. Well, I smell an other padde in the Strawe. When al this is 20 doen the curate is a craftie knaue:⁸ well can hee persuaide and rehearse Gods vengeance, threatens, & plagues, by examples most fearefull, like 24 thonderboltes, describing the scalding house of hell, *ve, ve, ve*, with the story of *Diues* and *Pauper*, and the daie of iudgement; readyng the Homely of death, crying out, all is but vanite, vanitie and vexation of mynde, damnation except repentaunce and true confession 28 from the harte and restitution of wronges; he will keepe a stirr and bryng our cousin into a fooles Paradyse. It is hee that will raise vp all the beggers in the toun. He will crie, giue with your owne hande, for to day you are a man, to morowe earth and ashes; 32 Dirige⁹ helpe not in this case.

¹ Ed. 1564, ware. ² Ed. 1564, more.

³ The words "one master Suilemob" are not found in ed. 1564.

⁴ Ed. 1564, Antonius Mantuanus.

⁵ The sentence ends with the word "what" in ed. 1564.

⁶ Ed. 1564, be as be maie. ⁷ Ed. 1564, wee shall haue.

⁸ Ed. 1564, Rhetorician. ⁹ The words "Dirige," &c. are not found in ed. 1564.

Ambodexter.

First, let vs be sober and seeme to be sorrowfull for him, desiring nothyng but onely his life. If he stand in great daunger ^{A Craftie} the doctor shall haue his leaue and tary no longer with hym, ^{villaine.} 4 in whom I thinke hee hath¹ no hope to recouer; let hym be well rewarded. Secondlie, let Reinolde bee sente into the Countrie to the debitors² for money; tell hym it shall turne to his greate profite, and how his maister doeth intende to take hym as his sonne, and 8 will truste none but onely hym to fetch the money in the countrey. Thirdly, I wil seeme to phantasie the minion, wishyng her to bee my wife, alledging what broken slepes she hath caused me to haue, and the causes³ of my comyng hether onely for her staie. Then I 12 will practise for the keies of the greate blacke chest, and of the steele casket. Fourthly, maister Curate shall be gently saluted with a Barnardes blowe; we will commend hym, we will praie with hym and also receive the Communion with our cousin, that he may 16 haue a good opinion in vs; and deliuer hym a bagge with fise pound in pence to giue to the poore, in whose absence peraduenture our Scribe and wee shall frame the wille. How like you this practise? If this will not serue I haue a shift of discant in store that I learned 20 in Blossomes⁴ Inne.

Avarus.

The Deuill take altogeather so that we had the golde. Practise this, I praie you; you haue a good witte, by my troth. I could not 24 sleape all this night for this matter; if you were not I could doe nothyng but stande like a sheepe. Oh,⁵ his good, bolde cousin, that, that, that.

Ambodexter.

28

I warrant you I haue had long experience in this trade. Every where within this realme I can doe the like with the helpe of *Periurus*,⁶ whiche is a verie good pen man, cloase and honeste; he writeth sondrie handes, and is a liuely grauer of Seales ^{Pettifoggers} 32 hymself; also he⁷ is a kinde harted felowe, for he will not ^{fitte for the Pillarie.} sticke to lende his frende an othe if neede doe require.

¹ Ed. 1564, haue. ² Ed. 1564, debtours. ³ Ed. 1564, cause.⁴ Ed. 1564, Bosomes. ⁵ This sentence is not found in ed. 1564.⁶ Ed. 1564, Avarus. ⁷ "he" omitted in ed. 1564.

Auarus.

The worlde is full of starting holes, men may scant knowe how to trust men now a daies; but for the goode reporte that I doe heare 4 of this honest felowe I will bee glad to haue his acquaintance; I knewe diuers of his kinsmen thirtie¹ yeres ago. God haue mercie of all Christian soules! it was then a merie world, and will neuer bee so good againe vntill this Gospellyng Preachers haue a sweatynge 8 sickness in Smithfelde and their Bible burnte. Well, would some were at libertie for their sakes. Well, well.

Ambodexter.

Oh, I doe remember that reuerent mortified father, that holy 12 man, Bishop Boner, that blessed Catholike Confessour of Rome; if hee were againe at libertie he would not dallie to mocke² theim, but trimely woulde roste these felowes and after burne them: you knowe his workmanship verie well, a godly man.³

16

Auarus.

He is my cousin german, and *Periurus*, that honeste fellowe, was his boye,⁴ and brought vp with him in his youth; Honest fellow.⁵ and your Graundfather did penne his Prologue in the booke called 20 *De Vera Obedientia*, when as they laughed merily, sayng thei had rather put to their handes than either their heddes or hartes; wise men, wise men, by saint Lambarte!⁶

Ambodexter.

24 Yea, suche wisemen will serue the tyme, *Prudenter agere*, and bee as wise as Serpentes and simple as Doues.

Auarus.

To haue the nature of a Serpent I wil stande with them, but 28 beshrowe my harte if I would be as simple as a Doue,⁷ but *As gentle as* rather as my good Lorde Boner, *Quasi Leo rugiens querens* a Lion.⁸ *quem deuoret.* And thus he would expounde that text whiche — muste haue suche a glose vpon it.

¹ Ed. 1564, xx.² Ed. 1564, make.³ The words "a godly man" do not occur in the 1st ed.⁴ Ed. 1573, doye.⁵ Eds. 1564, 1573, felowes.⁶ The words "by saint Lambarte" are not found in ed. 1564.⁷ Ed. 1564 after "Doue," reads "either so simple, fearfull, or doltishe, but rather as," &c.⁸ This marginal note is not in ed. 1564.

Ambodexter.

I am alone vpon gloses, I haue arte in store to Sophist, I was brought vp 3 yere with a Frier of Mont Piller; he taught mee how to handle *prosa, obsecrum, inordinatum*, and *barbarum*, with *genus* and *species*. Full well I can handle the matter, bothe *pro* and *contra*. Commonly these are the figures, and serue well to my purpose, as *Enigma, proœmiæ, ironiæ, sarcasimus, antephrasis*, and *charientismus*.¹ I have many rotten rules whiche do serue for the purpose;² I learned theim in Louen,³ they are written in an old barbarous⁴ booke. When wee are at more leasure I will shewe thee all my cunnyng, my gaines and profite. Nowe lette vs conferre both together this afternoone aboute our matters.

12

Auarus.

Contented in that case; as for termes and trickes in Logike, I forse not of them, thei will paie for no horse bread. It is golde that maketh a gladde harte; he deserueth reuerence and rule that hath it and kept it. Goe, let vs dine together and sende for our friendes, *Rapax, Capax*, and *Tenax* to keepe vs compaignie an hower or twoo, for they are good fellowes, they haue kindred⁵ through out all Englande.

20

Ambodexter.

Agreed, I like their companie very wel, they are my frendes and kind harted men.

Auarus.

24

And mine⁶ also. Go, let vs departe and not be seen muche together abroad, standyng in counsaile, because our matters are not curraunt; but⁷ it shall be shortly, there are so many of the kindred.

Medicus.

28

Crispinus, where haue you been so long? I thought it a yeere since your departure, but I haue shortned⁸ the tyme in beholdyng

¹ Eds. 1564, 1573, *charientismus*. ² Ed. 1564, *purse*.

³ Ed. 1564, at Paris; ed. 1573, at Louen.

⁴ Ed. 1564, barbarous Frenche booke.

⁵ The words "they haue kindred," &c., are not found in ed. 1564.

⁶ This is the reading of ed. 1564. The later eds. give "And more also."

⁷ The words "but . . . kindred" are not found in ed. 1564.

⁸ Ed. 1564, *shorted*.

this pitifull picture of *Lucretia* & this fearfull siege of *Paue*. But this Mappe of the description of *Terra florida in America*¹ hath reioysed me; there the gold & precious stones and Balmes are so 4. plentifull, siluer and spice are nothyng with them; no labour is in that land, long life they haue; one thing there is which liketh me not among them.

Crispine.

8 What is that, maister Doctour?

Medicus.

They haue neuer sicknesse vntill death doe come; therefore there is no goode dwellyng for vs in suche a land. Further, it is saied 12 that they haue no debate nor strife in their common wealthes.

Crispine.

Marie, then it is as vnprofitable for Lawiers as for Phisicians. I truste we shall neuer be in that case in this our countrie.

16

Medicus.

God defende vs from suche a Common wealthe, it would marre altogether. Now let vs go to the chamber doore and see how the worlde goeth with Master *Antonius*, and take our Phlebothomer 20 with vs to let hym bloud.

Crispine.

I will waite on your maistership.

Medicus.

24 How doe you, good Maister *Antonius*? haue you taken any rest since I was with you?

Antonius.

No more, maister doctour, then if I had been laied on hot 28 coales. Oh, sir, there was neuer manne in suche a case as ^{A Dreadfull} I am in; I haue had moste fearefull dreames of theues to ^{case.} robbe mee. Me thought I was in the top of a high Tower, telling of money, and sodainly there came an yearthquake and shooke the 32 Tower in peeces, and caste mee downe vpon weapons all bloudie, whiche a great number of Morians had in their handes; from them I fell in the fire, which was like high mountaines aboute mee, whereas

¹ Ed. 1578, *Amricia*.

was muche noyse and a cruell battaile. I did see there many of myne olde acquaintaunce, whiche sometyme were of greate honour, both men Spirituall and Temporall, and the Pope hymself, with many of his frendes. They were in extreme wretchednesse, and 4 sore handled of feareful monsters, and wormes gnawing vppon their breastes, vppon whom was written, Conscience hath accused me and hell deuoured me, *Ve, ve, ve!* And thus I am tossed ^{A troubled conscience.} to and fro. Alas, what shall I doe? Also I did heare 8 many ragged and sicke people crie vengeance on me, and men in prison also, that said I had undoen them to inriche myself. Oh good God!

Crispine.

12

Sir, I pray you let me herken in your eare.

Medicus.

What is the matter?

Crispine.

16

I will departe: his talke doeth so muche trouble mee; mee thinke he doeth wounde my conscience. Also I will home, and caste awaie a greate nomber of rotten drugges wherewith I haue gotten muche money in deceiuyng the people. God forgiue mee! 20

Medicus.

The vicar of S. Fooles be your ghostly father. Are you so wise? tary still with mee; let hym paie for your rotten drugges, for I may saye to you that he is almoste rotten alreadie hymself; me 24 think your con-science is to much spiced with sodaine deuotion.

Antonius.

What meane you, master doctor, to wisper in the Apothecaries eare?

Medicus.

28

Nothyng, sir; but I haue appoynted at what tyme that you should receiue youre Clister, and how your Ptisante should bee made, and in what order that your frontary should bee applied to 32 your forehead to cause you to sleape quietly. These dreames are nothyng but proceeding of the aboundance of choler, or els some fearefull affection.¹ You are hot and drie, also the time is verie hotte;

¹ The words "or . . . affection" are omitted in ed. 1564.

the Sunne is now 20 degrees in Leo, the Dogge daies are to be obserued. Notwithstanding, feare nothyng; I warraunt you, life for life, discomfort not your selfe, a man or a mouse.

4 *Antonius.*

You are a merie gentlemanne; doe your pleasure with mee; I will put myselfe into your handes, I tell you. Hold, here is¹ twentie olde Angels that did see no Sonne this ten yere. Your Pothicarie 8 shal be well considered; he semeth to be an honest man and a cunnyng fellowe; let hym sette vp all the boxes and glasses in the windowe, and put on his bonnette and sit doune there.²

Medicus.

12 What meane you, Sir? I pray you remember your self. So God helpe me, you are to blame. Well, I will not contrary you; my chief desire is to helpe you without the respect of money or gold or other of your commoditie. *Crispine*, set the boxes in the windowe; 16 and you, Surgian, prepare your lace, staffe, and launce, *Maister Wise*,³ with your vnce vesselles, that I may consider his bloud in order and due quantitie, for hether vnto hee is but in the augmentyng of his Feuer; further, he had no fitte this ten howers. Let hym bloud by 20 little and little, and although he doe fall into *Lipothimion*, it is no matter; let hym bloudde vntill it partly doe chaunge into a good colour. Oh lorde! how might you liue if this bloud should haue remained any longer? Did you euer see the like? What a good 24 harte he hath! the worst is paste; this would haue been a greate sore or Apostumation. Stop vp the vein a Gods name.

Wise.⁴

I did neuer see the like but once, whereas your maistership did a 28 greate cure vpon a noble man, as I haue doen many, I thanke God and my cunnyng.⁵

Medicus.

Oh, are you aduised of that, M. Wise:⁶ he is a good frende of

¹ Ed. 1564, are.

² The words "and sit doune there" are not found in ed. 1564.

³ The marginal note is not in ed. 1564.

⁴ Ed. 1564, *Crispine*.

⁵ The words "as I . . . cunnyng" are omitted in ed. 1564.

⁶ For "M. Wise" ed. 1564 reads "*Crispine*."

myne, I haue twentie pounce yerely of hym. He sente mee a fatte Bucke vpon mondaie last, and gaue me my Mule also, with a Veluet foote clothe. He¹ is well learned: he hath red the Apocalips.

*Wise.*²

4

Sir, when you sent me home I left your Mule standing at the doore; but as I returned I mette a Lackey clothed in Orange Taunie and White, with a paire of bare tanned legges, and a blewe night cap with a plume of Fethers, ridyng on him as faste as he 8 might gallop.

Medicus.

Oh, the passion of Christ! my Mule is stolen. I will hence; I had rather lose .xx. li.; I will tary no longer. My Mule! A great losse.³ 12 I will teach hym to ride on my Mule, I warrant hym.

*Wise.*²

Sir, he needeth no teachyng, he can ride well, I warrante you. I heard hym saie to a yonge man with a long cloke lined with 16 yellowe, that his maister sent hym to cary a letter to a Marchaunte Venterer that was crossailed into *Terra Florida*.

Medicus.

Giue me my goun; fare ye well, Maister *Antonius*; as euil 20 lucke as euer I had in all my life: my manne⁴ is playing the knaue while my Mule is stolen.

Antonius.

I had thought the losse of your frend and of your Mule had not 24 been bothe a like to you. What? for .xx. li.? I will paie it double; the knaue shal not escape. Wise² hath taken good markes vpon him. I will send to euery Warde, blinde lane, Innes, Wooddes, and fields after the villaine. I will take the matter on me because 28 you come to me so gently; quiet your selfe, sit doune againe in the chaire; I were cast awaie if you wer gone, good maister Doctour Tocrub.⁵

¹ This sentence is not found in ed. 1564. ² Ed. 1564, Crispine.

³ In eds. 1573, 1578, this marginal note is printed opposite *Medicus'* previous speech.

⁴ The words "my manne," &c., do not occur in ed. 1564.

⁵ Ed. 1564 omits "Tocrub."

Medicus.

I care not so much for the Mule, but that the gentleman¹ will take much vnkindnesse, and thinke I should sette light by his
 4 gifte, and the Ruffians will laugh mee to skorne when they knowe howe I am handeled of the knaue boye. Well, I am contented with your offer. I praie you beware you slepe not; you shall suppe the thinne brothe of a Chicken by and by, made with the fower greate
 8 colde seedes and Cordial Hearbes. *Crispina*, I praie you make the brothe in some stone or siluer vessell; Copper or Brasse are not good for Maister *Antonius*, suche vessels are leprous.

Antonius.

12 If you wil haue it made of gold, you shal; I haue plentie, plentie.²

Medicus.

Wee shall make shifte with other thynges; golde shall serue to
 16 deaurate or gilde your Losenges, Electuaries, and *Manuschristi* withall.

Antonius.

Contented, so that it make on my side, whatsoeuer it bea. But
 20 mee thinke I feelee sleepe approachyng: what shall I doe?

Medicus.

Drawe the Curtaines, open the luket³ of the windowe, set Sallowes about the bed besprinkled with Vineger and rose water. Take of
 24 that hote mantle; let his head and shoulders bee bolstered vp; lye not on youre backe, leane towards this side. Let vs talke together as⁴ frendes: why are you so heauy and earthlike? God,⁵ your colour is altered!

28

Antonius.

I must nedes I was made of earth. But where is the earth placed of whiche I was made, and of what fashion is it? *Question.*
 Although I am of⁶ the same, yet doe I stande in doubte of the
 32 matter.

¹ Ed. 1564 has "my lord" instead of "the gentleman."

² The words "I haue plentie, plentie" are not found in ed. 1564.

³ Ed. 1564, luketta. ⁴ Ed. 1564, lika.

⁵ This sentence is not found in ed. 1564.

⁶ Ed. 1564 has "walke vpon" instead of "am of."

Medicus.

The earth is moste heauie, and can be in no place but in the midst of heauen; not moueable, but round, and hangeth continually, about the whiche are the landes and countries of the world fixed, whiche *Aristotle* doth call *medium terræ*, *medium mundi*. *Aristot. de celo & mundo.* 4 *misprint*

Auarus.

Are there not bodies whiche are called simple? I haue heard 8 saie so.¹

Medicus.

Yes, forsoth, those are the fower: the fire hote and drie, the ayre hote and moyste, the water cold and moyste, the yearth cold and drie; and these are called the Elementes. *The fower Elementa.* 12

Antonius.

Are there not bodies called mixed? what are they?

Medicus.

16

Animulia, as man, beast, fishe, foule, and wormes; *Vegetabilia*, as herbe, grasse, and Trees; and *Meneralia*, thynges under the yearth, as mettales. In the laste² matter I am verie connyng. *Mixed bodies.*

Antonius.

20

Lorde, how is this worlde staied?

Medicus.

The twoo Poles, *Articus* and *Artarticus*, Southe and Northe, are the extreme limites about whom the whole frame of heauen is wrapped, and is called *Axie cali*. 24

Antonius.

Men say that certaine starres doe gouerne the thinges beneth here in yearth. 28

Medicus.

They doe so in deede, as it is wel proued, when as the Sunne and Moone doe enter into any of their circles in those greates bodies, then our little bodies in earth do feeles the goodnes or euilnesse of them, 32

¹ The words "I haue heard saie so" are not in ed. 1564.

² The words "In the laste," &c. are not in ed. 1564.

as *Aries*, *Leo*, and *Sagittarius* are hot, drie, and bitter, Cholerike, and are gouernyng hot and drie thynges, and this is called the fierie triplicitie. The seconde triplicitie is of ayre, hot and moyste, 4 sanguine, sweete, and doe gouerne Sanguine people. An other triplicitie is of water, cold and moiste, Flegmatike, hauyng the gouernment of cold rawe bodies. The laste is the yearth, the mother of all thynges, colde and drie, Melancholie.

8 *Antonius.*

What doe the knowledge of these thynges profite to Phisicke, I prae you tel me?

Medicus.

12 Most chiefly, for where as the Philosopher doth leaue, there the Phisition doth begin; that is, he must be first a good natural Philosopher, he must haue the knowledge of tymes and A greates matter.¹ seasons, and bee acquainted with complexions of men, obseruyng the 16 nature of thynges, and the climates vnder heauen, with the course of the Sunne, Moone, and Starres, ayre and diet, &c.

Antonius.

I pray you, is there a soule in man?

20 *Medicus.*

Yea, forsothe.

Antonius.

Why, then there must needes be a greater thing as the cause of 24 euery liuyng soule, which I take to be God, which hath God. made all thynges; and when you and I talked together you seemed that *Non est deus*.

Medicus.

28 I professed to followe *Aristotle*, but my meanyng was that I credite not the Bible matters; I am no Diuine, I finde no reasons there for my tourne, they are to harde thynges for me; I commende them to *Darbel* and *Duns*, &c.

32 *Antonius.*

Why, doeth *Aristotle* shewe any better reasons than is in the Bible? Then I pray you what is the power of the soule?

¹ Not in ed. 1564.

Medicus.

In the soule, saith *Aristotle* in his booke of *Ethiques*, he¹ hath three sundrie powers. The one is named vegitable, in ^{The three powers of² the soule.} 4
 whiche euery man taketh part with herbes, trees, and plantes. The seconde part of the soule is named sensible: in this parte manne and beaste are bothe a like in mouyng, &c. The thirde parte is more whiche is rationall or hauyng reason, and this parte of reason hath bothe acte to do well and power to doe euill. And 8
 these two are called *Intellectiue*, whiche learneth, discerneth, and judgeth in eury thyng that may be seen, felt, heard, or vnderstanded; but the power vnreasonable, as sodaine raging, crying, &c., is ascribed vnto the Lion, Horse, Hogge, &c. How like you this 12
 maner of talke? yet here is no Scripture But *Aristotle*, I assure you.

Antonius.

Then it should appeare that the soule hath vertues: howe many, 16
 I praie you?

Medicus.

The first vertue is called *Intellectual*, from whiche springeth wisdom, Science, and prudence. And the seconde is called morall, whiche is the mother of many good thynges, as chastitie, liberalitie, 20
 humanitie, and good maners.

Antonius.

What is the cause of these two vertues in the soule?

Medicus.

24

The vertue Intellectual engendereth and is nourished by learning of good tutors and men of experience, or readyng of good booke of Philosophie, which is a secret vertue in the soule. And also the morall commeth by good custome, and not by nature, as 28
 if one manne had two soonnes, the one brought vp in ^{Example.} keepyng cattell, the other in daiely learnyng good lessons, although nature did frame their bodies in like shape,³ yet they should not bee like in conditions. Morall provideth that naturall thynges in them 32
 bothe can not be moued by contrarie custome. For stones naturally, though they be cast neuer so high by arte, yet must they naturally

¹ Ed. 1564, it.² Ed. 1564, partes.³ Eds. 1564, 1573, like in shape.

fall doune againe. Euen so of fire, beyng driuen doune, yet it will cast his flames vpwarde; so vertue is not in vs by nature, but onely by power to receiue theim, for euery thyng that is in vs by nature, 4 first it is¹ by power, and after commeth to act as it ^{A good note.} commeth to the senses of mankinde. For none can deny but first man hath power to heare, see, feele, &c. So the power doth preuent and commeth before the act in nature.

8

Antonius.

Then if power goeth before the act, then a man is called honeste, good, or chaste, before either honestie,² goodnesse, or chastitie appeareth in hym.

12

Medicus.

In thynges morall euermore the acte goeth before the power. An example: a schoolmaister is called a teacher because of his learning, whiche is the woorkes goyng before the power. And the cause 16 of a good man is his goode workes, and so of the euill, whose woorkes is either dronkenesse, adulterie, thefts, &c., they make hym euill.

Antonius.

Then it should appeare that this thyng called *actus* or worke 20 bringeth vertue and vice in man.

Medicus.

What els? doeth not euery man that liueth eate? But if he eate to muche or to little, doth it not bryng sicknesse. Euen so of to 24 muche labour or idlenesse, of to muche boldnesse or cowardnesse, are not these actes vicious and euill? And dooeth not one meane moderate theim bothe? Extreames are euer hurtfull.

Antonius.

28 What remedie then, I praie you?

Medicus.

Nothyng is better than a meane called temperaunce, whiche is gouerned by Prudence, whiche is euer content betwene Temperance. 32 both, and reioyseth in it.

¹ Ed. 1564 has "first it is in vs by powers."

² Not in ed. 1564.

³ Ed. 1564, nonestie.

Antonius.

So then if a man fell into extreame aduersitie, and sustaine it patiently in his sicknesse, ponertie, or cause of grief, *Aduersitie.* calle you this a meane or no? 4

Medicus.

In euery woorke or sufferiing there is pleasure or displeasure. If a man do reioyce in trouble, in chastitie, in bearyng *Prudence.* of cruell woordes or slaunder, the same is a prudent man, and his sufferiing maketh it a meane to hym. But other men that are chastised and will suffer outwardly, and it greeueth theim in so doying; the same is vicious, and laketh meane or prudence.

Antonius.

12

Hath the soule any delites in her or no?

Medicus.

Yes, truely, in three thynges. The firste profitable, whereof springeth housbandrie to nourishe the yearth, as also *Profita.* 16 Phisicke to help the body, knighthod to go to battel, &c. The seconde is delectable, as takyng pleasure in thynges *Pleasure.* doen, whiche is chiefly nourished of the soule, in whiche consisteth all the pleasures of the worlde. The thirde is called *Virtue.* 20 good, that is, to be verteous, louing, sober, pacient; and also to the soule or minde are enioyned habite, power, and passion.

Antonius.

Haue yong children the soule in all poinctes as women haue or no, in operation or election? 24

Medicus.

Aristotle saith that operation of the will of the soule is common to children, but the election or choyce be not in them to will. 28

Antonius.

What is will in the soule?

Medicus.

The will is the intent, but election is the antecedent to the intent, 32 for election goeth before operation or worke, and the woorke doeth folowe the same, as doying of thynges, buyng, selliing, and all the

artes and sciences are so to be considered. First by election, then by operation; as by arte I do proue you to haue the pestilence; experience hath taught mee, whiche yong children can not knowe, as Grammer, Rhetorick, Music, Phisicke, before they haue learned them or begon with their principles.

Antonius.

Now I will stop and laie a strawe, and comen as yet no more of the matters of the soule, but onely of the bodie, and namely in this pointe of the Pestilence. What is the cause of the same, good maister doctour?

Medicus.

- 12 That which we do see we do testifie, and that whiche we do testifie is true. Therefore no man ought in matters whiche ap-
 16 Pestilent feuer, saith *Hypocrates*, is in twoo partes considered; the first is common to euery man by the corruption of the² ayre; The second is priuate or particular to some men through euill diete, repletion, whiche bringeth putrifaction, and
 20 finally mortification. And *Galen*, in the differences of Feuers, doeth affirme the same, saying, *Vnam aeram viciatam ac putridum, alteram humores corporis vitiosos³ victu collectos et ad putrescendum paratos*. *Auicen* also, *Tractus quartus de febribus pestilentialibus, Cap. i.* When there doth come a sodaine alteration or change in the qualitie of water from Colde to heate, or transmutation from sweetnesse to stincke, as it chaunceth
 28 infectyng bothe ayre and water, whiche of their owne simplicitie are cleane, but through euill mixture are poysoned; or when stronge Windes doe carrie pestilent fume or vapours from stinking places to the cleane partes, as bodies dead of the
 32 Plague vnburied, Or mortalitie in battaile, death of cattell, rotten Fennes, commyng sodainly by the impression of

First election,
then operation.

The cause of the
Pestilence.

Hypocrates de
flatibus.

Galen libri i. de
differentiis Feb.
Cap. v.

Aetius de re-
Medica, lib. 5.
Paulus, libri 2.

Rasis in lib. de
pest.
Gale. lib. i. De
Diff. Fe. cap.
liii.

¹ Ed. 1564, This. ² Omitted in ed. 1564. ³ Old eds., humores.

⁴ Eds 1564 1573, *vitioso*. ⁵ Ed. 1564, vapour.

aire, creepyng to the harte, corruptyng the spirites, this is a dispersed Pestilence by the inspiration of the¹ ayre. Also by repletion, Venus, Bathyng, or opening the poures, rotten fooðe, fruite, much wine, or immoderate labour, or the tyme beyng hotte and moyste. 4 These are greate causes.

Antonius.

At what tyme of the yere dooth the Pestilence cast forthe her poyson? 8

Medicus.

In the tyme of Haruest, saieth *Hypocrates*, are most *Hyp. Aph. xix.* sharpe and deadly sicknesses, but lesse daunger in the Spryng tyme; and in the tyme of sundrie chaunge of windes, when the weather is hotte and moyste. 12

Antonius.

To what persones, I praie you, doeth the Pestilence come? 16

Medicus.

Moste chiefly to theim vnder the place infected, then to sluttishe, beastly people, that keepe their houses and lodynges vncleane, their meate, drinke, and clothyng moste noysome, their laboure and trauaile immoderate; or to theim whiche lacke prouident wisdom 20 to preuente the same by good diete, ayre, medicine, &c.; or to the bodies hotte and moyste; and these bodies do infect other cleane bodies, and whereas many people doe dwell on heapes together, as *Auecen* saieth, *Et communicat multitudine hominum*, &c., *Fen. I. 24* Tract. III.

Antonius.

By what signe or token is this perilous plague or stripe of the pestilence best knowen among the Phisitions? Goe not about the bushe with subtile wordes, but plainely speake the truthe to me, beyng in this fearfull daunger as you do wel knowe that I am in. 28

Medicus.

The signes are moste manifest, whiche are the starres running course or rase after their causes. Oh, the most fearefull Causes and signes of pestilence. Eclipses of the Sunne and Moone, those heauenly bodies, are manifest signes of the pestilence among men, and the starres 32

¹ Omitted in ed. 1564.

cadente in the beginnyng of Haruest or in the moneth of September; or muche Southe Winde or Easte winde in the *Canicular* daies, with stormes and cloudes, and verie colde nightes and extreame
 4 hotte daies, and muche chaunge of weather in a little time; or when birdes do forsake their egges, flies or thinges bredyng vnder the ground do flie high by swarmes into the ayre, or death of fishe or cattell, or any dearth goyng before, these are the signes of the
 8 Pestilence and eident presages of the same.

Antonius.

These are good signes general; but particular, what¹ manifest tokens do signifie the Plague or Pestilence in a mannes owne proper
 12 bodie?

Medicus.

They which are smitten with this stroke or plague are not so open in the spirits as in other sicknesses are, but strait
 16 winded; they do swone and vomite yellowe cholour, swelled in the stomacke with muche paine, breaking
 forth with stinking sweate; the extreme partes very cold, but the internall partes boiling with heate and burning; no rest;
 20 bloud distillyng from the nose, Vrine somewhat watrie and sometyme thick with stincke, sometyme of colour yellowe, sometyme blacke; scaldyng of the tongue; ordure most stinckyng; with red eyen, corrupted mouthe, with blacknesse, quicke pulse and deepe but weake,
 24 headache, altered voyce, losse of memorie, sometyme with ragyng in strong people. These and suche like are the manifeste signes howe the harte hath drawne the venome to it by attraction of the ayre, by the inspiration of the arters to the hart, and so confirming it to be
 28 the perilous feuer pestilentiall. This is most true, of this commeth foule *bubo*,² *antaxis* and *Curbuncles*, Sores through putrifaction, as *Galen* saith: *li. iii. De presage, Auicen Fe. i. tract ii.*,³ *Galen, lib. i. De Diff.* cap. iiii. *Et Rasis de constitutione pestilentie ad Man-*
 32 *sorem.* Also this feuer is scant to bee recoured and almost past help when these *Symptomatas* do appeare, as *Galen* saith, *iii. De prassage expul, qua propter neque⁴ hos curare tentandum erit.*

¹ Ed. 1573, but what, ² Ed. 1564, bubos.
³ Ed. 1564, iiii; ed. 1573, iii. ⁴ Ed. 1573, neq.

Ruff. Auloto fa-
 tetur. Astina.
 Cap. xcv. Libr.
 v., viii. Paulus,
 Libri I. cap.
 xxxv.

Antonius.

You haue declared vnto me a fearefull tale of the Plague, wherof¹ thousandes haue and shall die. A pitifull case how it commeth among people sodainly, euen as you haue shewed the cause primatiue⁴ in the ayre;² the antecedent when the same ayre is drawn into the harte by attraction of the arters; the coninncte when it with boyling heat doth chaunge by putrifaction nature into the worse parte; and almost past cure of any phisicion when it is come to this point, as I gather by your late talke, which doth put me in greate feare of my life. But I will comen³ with you for others whiche are not infected; howe may they bee moste safely defended, maister doctour?

Primatiue, antecedent, con-
iuncte causes of
the Pestilence.

Medicus.

Would you faine knowe? Surely I wil declare thee the beste defence that I can; I will hide nothyng. First of all, let all men, women, and children auoide out of the euill ayre into a good soyle, and then, accordyng to their age, strength of nature, and complexion, let euery one of them with some good medicine drawe from the bodie superfluous moysture, and diminish humour, hotte and drie, and vse the regiment of diet to dryng, sharped with vineger or tart thynges, and lesser meates; not so much wine as they haue vsed in custome; neither Potage, Milke, vnripe fruites, hotte Spices, Dates, or Honie, or sweete meates, wine with Suger, are not tollerable; no anger or perturbations of the mynd, specially the passion called feare, for that doth drawe the spirites and blood inwards to the hart, and is a very meane to receiue this plague; neither vse actes venerous, nor bathyng, either with Fume, stoue or warme water, (for this cause)—they all doe open the pores of the bodie; neither quaffyng or muche drinkyng. Euen so thirste or drinesse is not tollerable, or immoderate exercise or labour, specially after meate. Music is good in this case, and pleasaunt tales, and to haue the meates well sauced

Good aire.
Gale. de ter. 1 ad
Pito. Cap. xvi.
Paul. li. ca.
xxxvi. Avicen
de preser. a
peste, sen. 4 li.
tract. liii. Rasis
ad almon. libr.
de pest. Cap. ii.

Trouble of mind
or fear.

A goodly rule
against the
Plague.

¹ Ed. 1573, whereof a.² Ed. 1564, thaire.³ Ed. 1564, common (i. e. commune).⁴ Ed. 1573, sen a tract. 4.

with cleane sharpe vinegar. Forget not to keepe the
 chamber and clothyng cleane, no Priues at hand, a softe
 fire with perfumes in the mornyng. Shifte the lodging often time,
 4 and close in the Southeaste windowes,² specially in the tyme of
 mistes, cloudes, and windes; And vse to smell vpon
 some pleasaunt perfume, And to bee letten bloud a little
 at once, and to take Pilles, *contra pestem*: that is a
 8 good preseruative against the plague.

A goodly
 medicine for
 the sore.¹

Note also that
 clisters are good
 before the
 opening of
 veines.

Antonius.

These are good rules, & happie are they that doe wisely obserue
 them in time, place, and maner accordingly; but if one be newly
 12 infected, what remedie then, as when a man is sicke, and the sore
 appereth not?

Medicus.

A commyng forthe like a *Bubos* are signes of those partes from
 16 whiche they doe swel; as example, in the left side, Libri Epid.
Sect. II. Apho.
III.
 head, neck, flannes, &c. But often tymes the Plague
 sore will not appere; the very cause is this: Nature is to weake, and
 the poyson of the infection to strong that it can not be expelled, and
 20 this is moste perilous of all, when such a cruell conquerour doth
 raigne within the harte, the principall part of life, nowe possessed
 with death. The causes of this I haue declared before, with signes
 to the same; notwithstanding, consider two thinges: Consider
 two speciall
 thynges.
 24 first, whether it is in bodies Sanguine and Cholerike, or
 theim whiche are Flegmatike or Melancholie, or not. The firste
 twoo, bloud is the cause, the seconde twoo aboundaunce of euill
 humours. Therefore let blood, where as it hath the
 28 victorie, and purge wheras other humours hath pre-
 domination or chief rule: in some men that haue verie
 stronge bodies, firste purge, then let blood. Note this: Leo. Actus de
 medend. mor.
 Libri III.
 32 be aboue the hedde, open *Cephalica*; if it be vnder the armes,
Basilica, or harte veine; if it be aboute the throte, then open
Melleola; about the flannes, bealie, legges, &c., open *Iecoriaria*.
 If thei are verie weake or yong, then boxyng is good to the necke,

¹ Not in ed. 1564.

² Ed. 1564, windes.

shouiders, backe and thighes; if the stomacke be full, then with speed vomet, and these thinges drawe the venome from the hearte and remoue the poison.

Antonius.

4

This is good in the cure of the Pestilence, for I dooe praise this blood lettynge verie well in the beginnyng of the sicknesse.

Medicus.

Blood must be letten in the beginnyng of the sicknesse. For 8
example, like as a pot is clensed of the scumme or fume *Example.*
in the beginning when it plaith on the fire, and thereby the
liquor is cleansed within the pottle, euen so blood lettynge and pilles
doe helpe and cleanse the Pestilence when it beginneth firste to 12
boile within the bodie. Howbeit, certaine people maie *Who maie not*
not bleede, as women whiche haue their times abound- *be letten blood.*
auntlie, or menne hauing fluxe of the Hemoroides, children verie
young, or people weake and aged. 16

Antonius.

I praie you what quantitie of blood must be letten?

Medicus.

Forsoth, fower vneces, or little more, and must bee doen euery 20
moneth, sometyme in the *Median*, sometyme in the *Quantity of*
Basilica, &c., And not to slepe after the same during *blood letten.*
six, seuen, or eight howers.

Antonius.

24

What Pilles doo you vse againste the Plague?

Medicus.

The beste Pilles generallie vnder heauen, and is thus made.
Take the beste Yellowe Aloes, two vneces, Myrrhe and *Ruff. contra* 28
Saffron, of eche one vnec, beate them together in a *pest., Avicen.*
Morter a good while, putte in a little sweete wine, then *libri III. Fen. 1,*
rolle it vp, and of this make fve Pilles, or seuen of one *tract III. Paul,*
Libri II. Cap.
dragme; whereof take eurie dale next your harte a Scruple or more, 32
it will expulse the Pestilence that daie, &c. *xxxvi.*

Antonius.

Haue you anie good potion in store for the Pestilence, to be dronke a morninges when the Pilles are not taken?

4

Medicus.

None better than this: take *Theriaca*, of the making of *Andromachus*, ij Scruples, whiche is a Triacle incomperable, passyng againste bothe poison and Pestilence; and the *Antidotari*¹ Galenus, libri ix. de simplic. 8 of *Mithridatis* 1 Scruple; bole Amoniacke, prepared, half a Scruple; and of the water of distilled Roses, Fuch. de Med. morbis, libri iii. Scabious and Buglosse, of eche one vnce, mingled together. But this Medicine muste be had of *Crispine*, or one of his 12 companions, which vse no rotten ware.

Antonius.

Haue you any good powder?

Medicus.

16 One better, I assure you, then a kinges raunsome, and thus it must be made: take the leaues of *Dictamnus*, and the rootes of Turmentill, of Pimpernell, of Seduall, of Gentian, of Betonie, of eche halfe an vnce; bole Armoniacke, prepared,² an vnce; *Terra* 20 *Sigellata*, iij dragmes; fine Aloes & Myrrhe, of eche half an vnce; Safron, a dragme; Masticke, ij dragmes: beate them together finely and searsed. This is the powder: of this must a dragme be dronke in iij or vi sponfull of Rose or Sorrell water, when danger ap- 24 proacheth, or in the tyme of danger.

Antonius.

These ar strong thinges for many weke stomakes: is there any other holsom thinges?

28

Medicus.

The sirrupes of Violettes, of Sorrell, of Endiue, of sower Limondes, of eche like, mingled with Burrage water, and a Ptisane made of Barlie mingled together, is verie holsome to drinke: put in the 32 powder of bole Armoniacke, whiche is of a singular vertue to coole; for Galen did help thousandes at Rome with the same Bole and the *Theriaca* mingled together, in a greate pestilence. But in the pesti-

¹ Eds. 1573, 1578, *antridotari*.

² Eds. 1573, 1578, Armoniacke.

lance tyme, one beyng infected therewith, let hym sweate by warme, things, as hot tiles, &c. ; and let not the pacient eate, sleepe, or¹ drinke ; and eate light meates, as Henne, Capon, Cheken, Partriche, eating often and little at once, with sause made sharpe of veneger, 4 Oringes, sharpe Limondes, or Sorel ; and in the first day of the sickenes, that the pacient bee kept from sleepe by talkyng, sprinklyng of swete water, rubbyng of the bodie, as nose, eares, or² soft pullyng of the eares, as thei may be suffered, or a Sponge dipped 8 in Vineger applied to the nose ; and if vehement drinesse or heate dooeth approache, then drinke the Syruppes laste rehearsed, and haue the chamber cleane kepte, and also perfumed fower tymes of the daie. Beware of stincke ; let the perfumes be made with 12 *Olibanum*, Mastike, wood of Alooes, Benjamin, Storax, *Laudanum*, Cloues, Iuniper, or suche like, and sprinkle all the chamber about with vineger ; roses in the windowes, or greene braunches of Sallowe or of Quinces are good, sprinkled with Rose water and Vineger.³ 16

Antonius.

I haue heard saie that Garlike and newe Ale shoulde be good for the Plague.

Medicus.

20

You doe saie truthe. Garlike is good for to bryng it, but not against it : it is so hotte, and hath power attractiue, and that is verie euill, and a meane to bryng the plague ; so are Onions, Leekes, Rocket, Radishe, and suche baggage whiche are solde 24 about in eurie streete in Plague⁴ tyme as meanes for to Good obser-
natione. bring the same ; it is pittie to suffer suche thinges. Furder, the multitudes of infected people emong the whole infecting them, or wearyng the apparell of the dedde bodies of the Pestilence, whiche 28 should bee burned ; for it is like a fire whan it hath gotten the victorie, and can not bee quenched. Priueis, filthie houses, gutter chanilles,⁵ uncleane kept ; also the people sicke goyng abroad with the plague sore running, stinkyng, and infectyng the whole ; or 32 vnwise, rashe, passing with an emptie stomake out of the house.

¹ Ed. 1564, nor.

² Eds. 1578, 1578, of.

³ Ed. 1564 adds in the margin, "Avicen, libr. iiii. Fen. 1. Tract iiii. Ras."

⁴ Ed. 1564, Plague.

⁵ Ed. 1564, gutters, chanilles.

Neither to sitte tipplyng and drinking all the daie long, nor vse runnyng, wrestlyng, Daunsyng, or immoderate labour, whiche dooe onely¹ open the pores, but also cause the winde to bee shorte, and the
 4 pulses to quicke, and the arters drawe to the harte when it panteth, the pestilenciall ayre and poyson. And what is worse than feare of minde, when one doeth heare ill tydyng, the death of the² father, mother, child, &c.† By it the spirites and blood are drawen inwarde
 8 to the harte. Also of care, anger, wrath, &c.: these are al perilous.³ Mirth must be used specially in this case. Cattes, Dogges, The best reme-
die, the worst Swine, Duckes, Doues, Hennes, or Gese are very vn-
 holtsome nere vnto the place or mansion of dwellyng, or lye dedde
 12 in diches nere the towne; or many people lying together in one bedde; or longe watchyng in the night; or costifnesse of the bealie. Shut vp the hot house doores and tennis plaie, whiche are moste venomous. Be neuer without the electuarie of nuttes, thus made:
 16 cleane Whalnutt^{es} xx, fatte Figges xiiij, herbe Grace two Fuch lib. iii.
de morb.
Electuarii de
Nucibus. handfull, of Worme wodde, Fetherfu, or rather Cotula
 Fætida, called *Buplthalmus*, called Oxe eye, and Scabios,
 of eche one handfull, the rootes of *Aristolochia longa* halfe an vnce,
 20 *Aristolochia rotunda* an vnce and a halfe, The rotes of Turmentill and of the lesser Burre called *Petasitus*, Pimpernell, of eche ij vnces and a halfe, the leaues of the berie⁴ Dictamini one handfull, Bay beries iij Dragmes, the powder of Hartes horne twoo drames and
 24 a halfe, Maces, Myrrhe, Bole Armoniacke, and the yearth of Limondes,⁵ of eche Dragmes three, Salt of the Sea a dragme and a halfe, *Nux vomica* dragmes twoon, Buglos flowers one handfull, stamped together by arte & with clarified honie make it; this is good
 28 to be eaten a dragme euerie mornyng. Forget not the Pilles of *Ruffi*: of them maie be taken one at once.

Antonius.

After or with this Pestilence there wil a feareful sore appere, as
 32 we haue the knowledge vniuersall by painefull experience, whiche we dooe call the plague sore. What doe you saie to the same sore?

¹ Eds. 1564, 1573, not onely. ² Omitted in ed. 1564.

³ Ed. 1573, perious. ⁴ Eds. 1564, 1573, veria.

⁵ Ed. 1564, Limodes.

Medicus.

This sore is called *Carbunculus*, of Carbo a Cole, or *Anthrax*, they are bothe one and not twoo, and is ingendered of Carbo & Anthrax are one. moste sharpe hotte and grosse blood, whiche nature doeth cast forthe through the skinne to one particular part with extreme paine and perille to the bodie, whose Primatiue cause was the corruption of aire or diete drawen to the harte, of whiche pestiferous smoke or poisoned fume this sore hath his cause, & the same sore is the effect followyng.

Antonius.

What are the signes when it commeth nere hande ?

Medicus.

12

A feuer going before, noisome and lothesomenesse of stomacke, wambelyng of the harte, pulse not equall, vrine stinking, Signe of the Plague. desirous of slepe, perilous dreames with startyng through the sharpnesse of hotte and burnyng humours; and then a litle pushe will creepe forth like a scabbe, sometyme more then one, then it will increase, and shine like pitche or *Bytumen* with passyng pain, and then it will haue a crust like vnto the squames or flakes of Iron when thei fall of when the Smith doeth worke, and in colour like ashes is this cruste wrought by extreme heate and burnyng, therefore it maie be called the burnyng Cole or *Ignem persicum*. Furder, there are fower colours to bee obserued in the sore besides the crust: yelow, redde, grene, and blacke. The first twoo are not so daungerous as the seconde twoo are. Yet, saith *Rasis*, in his book of the Pestilence, to *Mansor* the king, that the Carbuncle is deadlie and most perillous. And *Auicen* affirmeth the blacke to be incurable, specially when a feuer Pestilence doe reigne. Sometime it is drawen backe againe into the bodie, then no remeadie. Sometime it happeneth in the most noble places, as nere the harte, the throate, moste Where the plague sore is placed. perilous, with sodaine stopping the spirites of life. Some pestilent sores do come in the clensing places, as arme holes, flannes, &c. And when nature is so stronge to caste it forthe with a redde colour, palishe or yellowishe, the cure is not then verie harde.

Antonius.

It should seeme to bee moste harde. You haue shewed more perilles then helpes bee therevnto:¹ but if there be any remedies, what are thei? I praie you tell them, for in that poincte you maie doe muche good.

Medicus.

Euen as I haue rehearsed before so will I againe begin in the cure of the carbuncle, of the openyng of a veine; and if none other thyng doe let, as extreme weakness, &c., then let the pacient bleede vntill the defection of the spirites, or nerehande swonyng. Let it bee doen on that side greued or afflicted, as I haue saied before in the feuer Pestilence of the Mediane, &c. Also forget not eight speciall thinges. First the substaunce, as compasse, lengthe, depthe, hardnesse, &c. Second, the matter wherof it is bredde, as blood, &c. The thirde as accidente through the dolor, as a feuer, rednesse, &c. Fowerth, to knowe it from a cause, whereof a doubte mighte arise thereof. And this is the difference betwene them: a Carbuncle in the beginnyng is verie harde, flamyng redde, extreme paine, &c., as I haue saied before, and will come quickelie to his hedde. But *Cancer* is not so redde, neither so painefull, yet muche harder, and longer tyme or it commeth to the head. But when it beginneth to waxe softe, then it ripeth faster then the Carbuncle. The fift of the causes efficient, whether it bee ripe through concoction or no, or the qualities of the corrupted humours, or hardnesse, &c. The sixt in what place it is, in place of perill or no. The seuenth is to woorke by incision, plaster, &c. The viii is good diet, as aire, meate, drinkes, slepe, &c. These are verie good obseruations worthie of memorie in this case. And now foloweth a perill to the *Chirurgian*, which must be richly rewarded, for he putteth his life in daunger in that, that he helpeth the sore bodie infected; hee ought to be prouident that doth take this matter in hand, and before he cometh to the pinch to eate his *antidotarie* of *Metridatum*, or to haue a sponge with strong vinegar applied to his nosthrells to arme hymselfe against the poisoned aire;

Gal. attributus
alter dinamidia.
To know the
Anthrax from
the Cancer.

A caviate
for the
Chyrurgian.

¹ Ed. 1564, hether vnto.

and to take his launce in his hand accordyng to the art, taking heede that in launcyng he cutte no vaine or Senewe whiche haue societie with eche other, therefore launce not verie depe. This is no straunge thing after bloodlettyng, to launce the sore to let forth the matter. 4 In some it will come forth the aboundauntlie when it is ripe or rotten; in other some not, because the humours are grosse and baken together, or the runnyng matter farre in or skant ripe, and nothyng will come forth but Salte, sharpe, filthie, stinckyng water. Then beware of 8 any thing that might driue it backe againe into the bodie, as colde, bole armen, &c.; then thinsicion must be made in the lowest place, so that thereby the matter maie the soner auoide, and muste be made in the forme croked, if it bee not in a place full of senewes; if it be, 12 then make the insicion long; after the matter is run forth then couer it with lint dipped in this followyng, which is excellent good, yea, if the matter be stubborne in the sore. Take Quinse Note this well. seede, Galles, of eche iij Dragmes, Myrrhe, *Olibanum*, and Aloes, 16 of eche ij Dragmes and halfe, Alom ij dragmes, *Aristologia* the round rootes, *Calamenthe* as muche, Calamenthe i dragme and a halfe, *Calcanthum* a scruple, all beaten finelie; then temper it together in a little Redde Wine made in small rolles. You maie kepe them drie, 20 and then in this case disolue it, or part of it, in the water of stilled milke; applie this with lint into the sore, also in this case to washe the sore with a sponge dipped in the warme waters of To washe the place. dragones, Scabious, swete wine, Arristologia, and *Com-* 24 *phori*, or their decoction, And to haue the rootes of *Comphori*, of Lillies, of Mallows sodden in white wine vntill they be softe, then stamped and drawen through a strainer; put thereunto barly meale & honie of roses.¹ This is a verie good thyng to applie to the sore after 28 the washing for iij² hours, and will digest it. An other A good medicine to ripe. good medicen both to ripe and assuage the pain: mall wes, violets, camomile, of eche halfe an handfull, Dill half as much; seeth them and bray them, then ad to them barly meale & oyle of 32 roses, flax sede, beane meale, of eche iij vneces. Seeth them in swete wine vntill they waxe thicke and make plaister; and to the places

¹ Ed. 1564 has in margin, "a good medicen for the sore."

² Ed. 1564, xij.

aboute the rootes of the carbuncle round about it, this is good both
to eradicate & defend the same. Seeth fower oringes For the rootes
of the sore.
in vinegar or sorell, and put a little bole armin to it, dip
4 a cloth or flaxe in it, and applie it round about the sore; manie tymes
renewe it in this cure, reade M. Thomas Gailes worthie M. Thomas
Gaile.¹
booke. And to take awaie the harde crust of the
carbuncle doe this.² Take ceruse, Vermilion sublimated, of eche
8 iij dragmes, beaten finely in powder; and part of this To take awaie
the crust & the
pain.
maie bee cast vpon the same. And to this maie folow
mallowes, violetes, lettes, of eche one handfull sodden in mutton
brothe, the yolkes of three egges, barlie meale, oile of roses, and
12 freshe butter, of eche three vnces. This plaister applied on will take
awaie the Pestilent crust; also the emplastrum of *Diachylon paruum*,
twoo vnces, with *Amoniaks* and *Galbanum*, of eche one vnce, made
in a plaister applied to the place, or a plaister of figges. Dounes
16 dounge and Vallerian rootes and one³ roote of Mallowes, made and
applied vpon the sore are verie good ripers, and do muche preuaile in
this cure; and, further, to bryng the cicatrice if need A Cicatrice most
best.
require. Take oile of Myrrhe, of roses, of violettes, of
20 eche two vnces; shepes Tallowe three vnces, gottes tallowe one vnce
and a halfe, Juice of Colewortes three vnces; seeth them together
softlie vntill the iuice bee consumed, then putte thereunto halfe an
vnce of Vermilion, ceruse as muche, and ij Dragmes of letherge of
24 Gold, and seeth them vnto a blacknes, stirre theim with a stickes,
then put to theim six vnces of⁴ Turpentine, and as muche waxe as
shall suffice to make it in the forme of a cærot. And this will make
a strong cicatris; and when the matter hath runne muche, and is
28 paste venim, then this is a powder moste precious to caste A moste noble
powder.
in and drie it up little & little: take ashes of Dyll, of
burnt leade, of *Terra lemnia*, of eche one dragme; litharge of siluer,
flowers of pomgarnates, and galles without holes, of eche A⁵ healyng
ointment.
32 two dragmes; ceruse, Creuishelles, snailes hornes, roche
Alom burnt, of eche ij scruples beaten in powder; this is the powder.
And hereafter followeth a good ointments to heale the sore. Oile of

¹ Ed. 1564, M. Gaile.² Ed. 1564, thus.³ Ed. 1564, the rootes.⁴ Ed. 1578, omitted in ed. 1564.⁵ Ed. 1564, an.

Roses ij vneces, Ceruse, burnt leade, Litharge, of eche one a scruple;
 red Roses ij scruples in powder, the rootes of the greate *Comphori*,
 and the flowers of Pomegranates, bole Armen of eche one scruple,
 the seede of Purslen twoo graines, white waxe asmuche as shall 4
 suffice; and make this ointmente in a Leaden Morter if it maie be.
 Emong al simple¹ *Sinpharum*,² called *Comphori*, is greatlie lauded
 for the healing or helpyng of the Carbuncle, beyng ground or beaten
 betwene twoo stones, and warme applied to the place. So is the 8
 herbe called *Scabios* in the same manner; so is the Good note³ for
the Pestilence.
 Lillie rootes rosted and brused and warme laied on.
 Lette not the greate white onion rosted, and the pith in the midst
 beyng taken forthe, stopped with good Triacle or *Mythridatum* 12
 warme and applied to the place, bee forgotten; for some use none
 other thinges for the Carbuncle to cure it. Also consider this: to
 kepe the bodie temperate in eating. Beware of repletion⁴ and swetyng:
 tarte sauces, Limondes, Sorrell, Oringes, thinne wine with water is 16
 good,⁵ but no suger or swete thinges. Forgette not sweete Pestilence⁶
perfume.
 perfumes of Rose water, cloues, maces, vinegar in a per-
 fuming pan, and haue the stomake annointed with oyle of maces, and
 the complet ointment of Roses, of eche ij scruples, & *Gallæ muscata* 20
 x graines, and dip in a linnen cloth in white waxe, oyle of Roses,
 white and red Saunders, and the powder of orientall Pearles, fine
 bole Armen, and the swete woodde of Aloes with Rose water made
 warme in a little vessel vpon charcole and be not without a good 24
 Pomeamber made of Storax, Calamite⁷ three dragmes, Pomeamber
against the
Pestilence.
Laudani half an vnce, flowers of water Lillies, Violettes,
 the wood of Aloes, Spikenarde, of eche a dragme and a halfe; the
 three Saunders, of eche half a dragme; Cinamon two scruples, 28
 Mastike xx graines, white Poppie seede, Campher, of eche a
 Scruple; Amber and Muske, of eche three graines, with rose water,
 in a warme Morter; make Pomamber, make a hole in it, Cordiall.
 and putte a silke lace through it, and weare this against corrupted 32

¹ Ed. 1564, simples.² Ed. 1564, Simphatum.³ Eds. 1564, 1573, notes.⁴ Ed. 1564 reads, "Beware of repletiō, light Fische with tarte sauces."⁵ Ed. 1564 omits "is good." ⁶ Ed. 1564 omits "Pestilence."⁷ Ed. 1573, Calamitie; ed. 1578, Calaniitie.

aira. The bodie must haue benefite by Purgation with Clister, or Suppositor, or some Potion, as the sirup of Roses solutiue three vneces, confection of Hameche fise dragmes, and water ~~Purgat.~~

4 of Endiue iiij vneces, mingled together, and drinke it¹ at once in the Mornyng; or *Benedicta laxatiua* with water of Buglosse. Be not without *Manus Christi* to eate often tymes, and the conserue of Roses to eate before meate daiely. Beware of muche slepe, whiche will make
8 the heate double about and within the harte, for slepe draweth in heate, and in tyme of wakyng it is spread abroad, and the heate draweth to the extreames, as handes, heade, and feete. Sir, forget not this, I praeie you.

12 *Antonius.*

No, maister doctour, I warrant you I haue noted it well; and though it helpe not me, yet I trust it shall doe good to others when I am gone.

16 *Medicus.*

Now, sir, I will take my leaue for a time; my calling is suche that I must depart, and diuers of my pacientes diligently² doe loke for me, as the birdes dooe for the daie after the³ colde winters night.
20 And as tyme and occasion shall serue, I will returne. I haue hidden nothing from you that maie be a meanes to your health, for when life is gone, farewell altogether, wife, children, gold, landes, Treasures, and all the golden glorie of this worlde, and frendes also.
24 Therefore, seyng life is the best ieuell whiche bringeth ^{An Epicures} delices⁴ to the harte, pleasures to the eye and eare, ^{talks.} swete sauors to the sence of smellyng, and many hidden Treasures; knowledge to the vertue of understandyng; what is he that would
28 make suche an exchange if it were possible to the contrary? To forsake his golden bedecked bedde,⁵ with sweete slepes, to lye vtterly loste, rotten, forgotten and stinkyng, in a filthie pit of darkenesse, inclosed and bewrapped⁶ with wormes. As by example
32 we maie see the multitude of graues in euery Church-yarde, and greate heapes of rotten bones, whom ye knowe not of what degree

¹ Ed. 1564 omits "it."

² Ed. 1564, which diligently.

³ Eds. 1564, 1573, a.

⁴ Ed. 1564, brings delites.

⁵ Eds. 1573, 1578, heade.

⁶ Ed. 1564, wrapped.

thei were, riche or poore, in their liues. Therefore, sir, to conclude, plucke vp that weake harte, rejoyce, be glad, and caste awaie all care, I warrant you.

Antonius.

4

Gramercies, maister doctor, I haue put you to pain with muche talke and questions. I will kepe them in memore, thei shall not be forgotten of my part. Euen so forget not your promise in commyng to me again, my trust is in you: we shall make daily exchange, 8 cunnyng for gold, and loue for labor; yours I am. Haue,¹ take you that to buye you a newe Mule, a footeclothe, and a gouna.

Medicus.

What meane your mastership? Well, giue me your hande; and 12 here is myne, with myne harte also, euer yours at com- A nice gentle-
man.² maundmente as your owne. Thus fare you well, vntill my returne; in the meane while passe the tyme with some pleasaunt compania. Eate good broth made of chickens, leane Diete.³ 16 Mutton, roste a little Partriche, eate light leauened breade; beware of grosse meates, Beefe, Porke, &c., and salletes, strong wine, Spice, sweete meates, and rawe fruites. I praeie you remember this, and drinke your Diacodion at night to reconcile slepe again, and be 20 somewhat laxatiue.

Antonius.

I thanke you moste hartly; fare you well.

Medicus.

24

Crispine, where are you. Is it not tyme to depart? We haue taried here verie long, but not without gaine.

Crispine.³

Or we depart here in this garden, good Master *Tocrub*, sit doune 28 here a little while, and I will write, for I knowe you are a good

¹ Ed. 1578, hane.

² Omitted in Eds. 1578, 1578.

³ For "Or we depart," &c., ed. 1564 reads:

Crispine.

Sir, I haue thought it a moneth since our commyng hether: you haue been sente for eight tymes this after noone, and twoo of your patientes are dedde this daie.

Medicus.

That is no maruell, for who can hold that will awaie. I shall haue more

penne manne; you were borne in an other lande, and can not well pronounce Englishe, but speake it indiffrent well. I praie you tell me some verie true experte medicens againste the Pestilence, and I will write them, and putte them in my booke at home. And first of two or three sirupes.¹

Medicus.

Indeede for that you counte me rude in English, marke what I saie in plain Latin. A learned man hath with greate modestie, after long studie, written it, I warrant you. *Ref.*² *Syrupus acetositis citri, ac syrupi de granatis aque, 3 v;* For the hote cholerike Pestilence Eabi Moyses in sul Apher. Par. xxi.
Syrupi de agresta, 3 iiij; aquarum Buglosse acetosse
 12 *pariter, 3 i, is; misce quo syrupus acetosus cum speciebus triasuntalorum temporibus Pestilentie disbus sumptus est bonus.*
*Ref.*³ *Syrupi de pomis descrip. luborregis, 3 vi; Syrup acetoli de succo acetose equaliter, 3 iii;*⁴ *Syrup. Granatorum, 3 ii;* In the Melanchlike Pestilence.
 16 *Aquarum Buglosse lupulorum eque, 3 i, is. misce.*

worke then I can put my hande vnto. It is now a golden worlde with me, and with you also.

Crispinus.

God continue the same. I would thousandes were sicke, but I would haue none dedde but the beggers that doe trouble the world, and haue no money to paie. I praie you what thinke you of maister Antonius; shall he escape it or no? No winde but it doeth tourne some men to good.

Medicus.

I haue his plentifull rewarde, and money for you also. I haue had lōg talke with hym. But to bee plain with you, I thinke neuer to se hym again aliue. He was paste cure or I came to hym, and he could not skape; therefore I kepte hym with longe talke, but I spake but softly.

Crispino.

Then I perceiue your talke was vnprofitable to him. Yet I wrote it in a little paper booke in my hande.

Medicus.

Not vnprofitable if the Phisicion come in the beginnyng or augmentyng of the sicknesse. But in the full state of this sickness, it is most dangerous, because death will preuente it or it cometh to the declinacion. Oh, it is a strong poison if the Pestilence crepe to his harte.

Crispine.

This man loued you well in his life, &c. [proceeding as on p. 55, "He loued me," &c.]

¹ Ed. 1578, scrupes.

² These recipes are printed as they stand in old ed.

³ Ed. 1573, *Ref.*

⁴ Ed. 1573, *iiii.*

⁵ Ed. 1573, *For.*

⁶ Ed. 1573, *Bugalossae.*

Item, one moſte excellent in vertue againſte the moſte ſharpeſt Peſtilence and the ſore, but it is coſtly, I warrant thee.

Ref. Endiuæ, Lactuæ Scariola acetosæ, ſemenis Citri mundati a cortice, ſingulorum ʒ i; Roſarum Rub. violarum florum, Nenupharis folio, Bugloſsæ, Borraginis, ana 3 ſs; florum Roſmarini, 3 iii; Succorum pomarum dulce, ſantalorum ſuccorum Limonum Citrangulorum, ʒ ana i; Cit, 3 iii; Guryophyllorum, Ciamomi, Ligni aloes, ana, 3 ii ſs. 8 Muceris Croci, 3 ii ſs; Macerenur in aquis Meliſsæ, Bugloſsæ, violarum acetosæ, Borraginis, Roſacii, ſingulorum, ʒ vi; per triduum et per aſembicum in balneo mariæ diſtillentur cui addatur ſuccharum q. s. et fiat iulep cum aceloſitate citri q. f. doſis eſt, ʒ iii. 12

These are good
with Endive
water for ſlegm
or Bloud.

In the winter
putte in Cala-
minte and Set-
wall rootes.

Criſpine.

Gramercies, good Maſter Doctor *Toerub*, I haue written theim;
I praie you teache me one or twoo kinde¹ of Pilles.

Medicus.

16

Ref. Aloes partes duas, Myrrhæ, Croci, aque partem vnā conſciantur pil, teſtatur Rasiſ nunquam vidi aliquem deuorantem hanc medicinam qui non liberetur aut perſeruaretur ad epidemia.

Three graineſ of
Barlie waight,
daily drinke it
in a little wine. 20

Item.

Ref. Aloes ſelecti, ʒ i; Scabioſe, zedoarie, Tormentiliæ, Diptamni ana, 3 i; Myrrhæ, 3 ſs; Xiloaloes, roſarum rub. Nucis moſchate, Charyophylorum, Cinamomi, Santalorum, Spodii de Canna Ana, ʒ xv; Agarici albi leuiſ, 3 ii ſs; Salis Gemmæ, 3 ſs; cum Syrupo acetositate citri formentur pil, doſis eſt, 3 i.

Ioannes Damas-
cemus.
put it in the
luce of three
hearbes, as
betonie, pun-
penell and
germander. 24

Criſpine.

28

Teache me a Pomeander, I praie you.

Medicus.

Ref. Florum nenupharis, violarum, roſarum, florum bugloſsæ,

¹ Ed. 1678, kindea.

*Santatorum oīm¹ spodii, ana. 3 i fs; camphoræ, 3 iii; A Princeps
corticum citri, macis, nucis moscate, maiorani, ozimi, gario- Pomegranate
filluti, charibi, styracis, cal, cardamomi, zedarii, lignialoes, cucubarum,
4 ana, 3 fs; laudani optimi, 3 iij; ambros, musci ana, 3 fs. Conflo-
pilas parphoratas cum mucilagine dragani; dissolue in aqua rosata et
foraminibus abscondantur muscus, ambra, et camphora, deinde malex-
entur. Vel talis mutata a Ioanne Arculano.*

8 *Crispine.*

I haue also written this; now of a trim perfume or twoo, and
a pouder, and an electuarie, and a cordial ointment against the
Pestilence, and then no more.

12 *Medicus.*

*Ref. Benzoin, 3 iii; ligni Aloes, 3 fs; sacchari candi, 3 i fs;
moschi finissimi, 3 xi; cum mucu draganti ex aqua rosata fiant
rotule depressæ pro suffitu.*

16 *Vel talis.*

*Ref. Carbonis salicis, 3 iii; cinamomi, garioflorum, ana, 3 fs;
Styracis, calamite, Laudani, ligni cupressi, benzoini, sacchari Perfumes
fini, ana, 3 iii fs; rosarum rub. siccarum, florum leuan- against the
20 dule, spicæ ana, 3 i; Ambros musci, 3 i; gummi draganti in aqua Plague.
rosata dissoluti et cum aqua vitæ q. s. formentur trochisci.*

Item puluis solutiuus.

admirabilis contra Pestem.

24 *Ref. zedoaria, garriophilorum, zinziberis, nucis muschata, cinamomi,
piperis longi, calami aro. baccarum lauri, myrrhæ, aloes, epatici radi-
cum, been Angelicæ, pimpinellæ, agarici, ana, 3 fs; cortice A powder
de radice citri, cardui benedicti, ana, 3 iij; camphor, 3 i; against the
28 gentianæ, 3 iii; folliculorum sene, 3 fs; puluerizentur omnia per se Plague.
deinde misceantur qui assumatur, 3 i fs; cum saccharo et aqua
betonica.*

*Ref. Aquarum rosarum, melisse, oxialidis, ana, 3 vi; An Epithimum
32 vini veteris potentis, 3 i; aceti, 3 fs; corticis citri against the
puluerizati, 3 i; rub. spodii, carabe omnium santalorum, Plague at the
harts.*

¹ Ed. 1578, *Santalorum omnium.*

ferici combusti, ana, 3 i fs; croci, 3 i fs; maceris, 3 i fs; garyophilorum, mucis moschatæ ana, 3 i fs; moschi, ʒ v; fiat epithimum pro corde.

Vel tale.

4

Ref. Aquarum Rosarum, Buglossæ, acetosæ, ana, 3 iiii; vini Antiqui potentis, 3 ii; boli Armeni Orientatis, subtilissima triti, 3 ii; fiat epithima de quo etiam mane et sero bibere poteris, 3 ii; pro vice.

An Epithema against the plague to drink or with scarlet against the harts.

8

Electuarium quod aliqui nuncupant salutem populi.

*Ref. Radicum enulæ, 3 iii, 3 vi; baccarum Iuniperi, zedoariæ, ana, 3 x; Aristolochiæ rot, 3 ii fs; radicum aristolochiæ longe, zedoariæ foliorum hypericonis, scabiosæ retæ sauinæ, ana, 3 vi; betonice, saluis prassii, epicæ, baccarum lauri, gentianæ, diptamni veri, tormentiullæ, calami aro, ana, 3 fs; adicum assarij, phu, pimpinellæ, seminis ameos, 12
*premorstius, corui, macis, angelica, astrucij, santalorum rub. ana; 3 ii; foliorum melissæ, myrrhæ optime, ana, 3 fs; castoriæ, 3 iiii; corralorum rubrorum granatæ præp. absinti calementi, zinzæbris, piperis nigri, ana, 3 i; caphure, 3 i fs; nucum inglandium nune, xiiii; 20
 oxymellis scyllitii, 3 ii; olei terreben, 3 i; mellis dispumati, q. s. fiat electuarium secundum artem qui est minor Decem annorum propinetur, 3 i; qui est ætatis, xv 3 i fs; qui est intra xx. 3 i.; qui est ultra, xx. ii 3 fs.**

A noble medicine made by D. Andrews Galbe of Tridante to the Emperour against the pestilence.

16

24

Crispine.

God reward you, good Maister; I praie God of his mercie make the ayre, and our dwellyng places cleane and pleasant, voide of corruption or infection, as by gods grace I will truely make my 28 medicines that I haue written. Lorde, how this gentleman hath loued you well in his life; if he dooe depart this present worlde, will ye not be present at his buriall, Maister doctour?

Medicus.

32

He loued me as I loued hym, He me for healthe, and I hym for money; And thei whiche are preseruers of the life of 30
 manne, ought not to be present at the death or buriall
 of the same man, therefore I haue taken my leaue, I warrante you, 36

Worldlie
 frendship

Crispine; I will retourne to hym no more. Thus fare you well till the morowe in the mornyng.

Crispine.

4 I must also depart to my Shop: I haue muche businesse to dooe; I will come to you at your commaundement, maister Doctor. Thus fare you well.

Ciuis.

8 Good wife, the daiely ianglyng and rynging of the belles, the commyng in of the minister to euery house in ministryng ^{The citizens} the communion, in readyng the Homelie of Death, the ^{fears.¹} diggyng vp of graues, the sparring in of windowes, & the blasyng
12 forth of the blewe crosse, doe make my harte tremble & quake.
Alas, what shall I doe to saue my life?

Vxor.

Sir, we are but yonge, and haue but a tyme in this worlde, what
16 doeth it profite vs to gather riches together, and can ^{His wife coun-} not enioy them? Why tary wee here so long? I dooe ^{saile.}
thinke euery hower a yere vntill we begon; my harte is as cold as
a stone, and as heauy as Leade, God helpe me. Seeying that wee
20 haue sent our children foorth the three weekes past into a good ayre
and a sweete countrie, let us followe them. We shall be welcome to
your brothers house, I dare say; my sister will reioyce in our
commyng, and so will al our freendes there. Let vs take leaue of
24 our neighbours, and retourne merely home again when the Plague is
paste, and the Dogge daies ended; and there you maie occupie your
stocke, and haue gaine thereof.

Ciuis.

28 Oh, wife, we knowe not our returne, for the Apostle saieth to
you that will saie, To daie or to morowe wee will goe to ^{James III.}
suche a citie, and buie and sell, and haue gaine, and knowe not what
shall happen to morowe. What is our life? It is as a vapour that
32 appeareth for a little tyme, and afterward vanishe awaie; for that
ye ought to saie, if the Lorde will and we liue, we will to this or

¹ Ed. 1564, "The citizen his fears."

² Ed. 1564, "his wife her."

that place; and if it please God wee will bothe departe and retourne againe at his good will and pleasure, for wee are in his handes whether so euer wee doe go; and I trust it is not againste Gods commaundemente or pleasure that wee departe from this infected 4 Ayre.

Vxor.

I knowe not what God will in our departyng, But my fleshe trembles when I doe heare the Death bell ryng. 8

Civis.

Yes surely, we haue the Apostle sayng (for our defence in flyng), no man euer yet hath hated his own fleshe, but Epha. v. nourisheth¹ and cherisheth it: therefore, who can nourishe his fleshe 12 in a corrupted ayre, but rather doe kill it? Further, I heare² a doctour of Phisicke saie that one called Galen, in a booke of Triacle, to one Pison,³ his friend, that the Pestilence was like a monsterous hungrie beast, deuouryng and eatyng not a fewe, but sometymes 16 whole cities that by resperation or drawyng in their breath do take the poisoned aire. He lauded *Hypocrates*,⁴ whiche saieth that to remoue from the infected ayre into a cleaner, thereby, saieth he, thei did not draw in more foule ayre, and this was his Galen ad Pisonem. Non 20 onely remedie for the plague: to them that did remaine aliter curavi quam aeris mutatione, &c. he commaunded not onelie simple wood to be burned within the Citie of Athens, but also most sweete flowers and spices, perfumes, as gummes and ointementes, to purge the ayre. And, 24 wife, feare of Death enforced many holie men to fie: as Iacob from his cruell brother Esau, Dauid from Saule, Elias from Gene. xxi. Iesabell. The Christian men from feare of Death did fie the tyrannie of the Papistes, and although these men did not fie the 28 Pestilence, yet thei fledde all for feare of Death; and so will we by Gods grace obserue suche wholesome meanes, and obeye his Diuine prouidence. Also I will leaue my house with my faithfull freendes, and take the keyes of my⁵ chestes with me. Where are our horses? 32

¹ Ed. 1564, nurished & cherished.

² Ed. 1564, heard.

³ Eds. 1573, 1578, Philon.

⁴ Ed. 1578, Hopocrates.

⁵ Ed. 1564, the.

Vxor.

Our thynges are redie; haue you taken your leaue of our¹ neighbours, Man?

4 *Ciuis.*

I haue dooen so; now lette vs departe, a Gods blessing, good wife.

Vxor.

8 Giue me my horse, Roger.

Roger.

Maistres, he is here ready at your hand, a good geldyng. God bless him and sweete saint Loye.

12 *Ciuis.*

Bryng forthe myne also, and let the seruauentes forget nothyng behinde them, specially the Steele Casket. Let vs ride faire and softly vntill we bee out of the Toune.

16 *Vxor.*

How pleasante are these sweete feeldes, garnished with faire plantes and flowers! the birdes doe syng sweetely and pitifullie in the bushes; here are pleasant woodes. Iesus, man, who would 20 be in the citie againe? Not I, for an hundred pound. Oh, helpe me! my horse starteth, and had like to haue been vnsadled; let me sitte faster for fallyng.

Ciuis.

24 He is a birde eyed iade, I warrant you, and you are no good horsewoman, for I did neuer see you ride before in all my life; but exercise will make you perfecte. Your mother was a good horse- woman, and loued ridyng well as any gentlewoman that euer I 28 knewe in my life. Well, she is gone, and we must followe: this is the worlde.

Vxor.

I neuer was so farre from London in all my life. How farre 32 haue wee ridden alreadie, sir, I prais you?

Ciuis.

Wife, we haue riden x mile this mornyng.

¹ Ed. 1564, your.

Vxor.

What tounne is this, I praie you, sir?

Ciuis.

This is Barnet, whereas Samuel your soonne was nursed; and 4
yonder is Richarde Higmers house; we will see hym as we doe
returne home againe; we will not tary now, because euery Inne is
pestered with Londoners and Cariers, and it is earely daies. How
like you this tounne, dame? 8

Vxor.

A pretie streete; but me thinke the people go very plain; it is
no citie as I do suppose by their maners. What house is this at the
tounnes ende, compassed with a Moate? 12

Ciuis.

Here dwelleth a freende of ours; this is called the Folda. And¹
here before is Dansers hill, and Rigge hill.

Vxor.

What greate smoke is in yonder wood? God graunt it be well. 16

Ciuis.

It is nothyng but makying of Charcole in that place.

Vxor.

Why, is Charcole made? I had thought all thynges had been 20
made at London, yet I did neuer see no Charcoles made A wise cockney.
there: by my trouth, I had thought that thei had growen vpon
trees, and had not been made. 24

Ciuis.

You are a wise woman; thei are made of woode. But how like
you this Heath? Here was foughten a fearfull feeld, called Palme
Sondaie battaile, in kyng Edward the fowerthes time; many thou- 28
sandes were slain on this ground; here was slaine the noble Erle of
Warwicke.

Roger.

If it please your maistership, my graundfather was also here with 32
twentie tall men of the Parishe where² I was borne, and none of

¹ The words "And here . . . hill" do not occur in ed. 1564.

² Ed. 1564, whereas.

them escaped but my graundfather onely. I had his Bowe in my haund many a tyme; no man can¹ stirre the stryng when it was bent; also his harnessse was worne vpon our S. Georges backe in our 4 churche many a cold winter after; and I heard my Grandame tell how he escaped.

Ciuis.

Tell me, Roger, I praie thee, how he did escape the daunger.

8

Roger.

Sir, when the battaile was pitched and appointed to bee foughten neare vnto this Windmill, and the Somons giuen by the Barnet field,
Anno 1471. Harottes of Armes, that Speare, Polaxe, blacke Bill, 12 Bowe and Arrowes should be sette a worke the daie followyng, and that it should bee tried by bloudie weapon, a sodaine feare fell on my Grandfather; and the same night, when it was darke, he stole out of the Erles campe for feare of the kynges displeasure, and hid 16 hym in the Wood; and at length he espied a greate hollowe Oke Tree with armes somewhat greene, and climbed vp partly through cunnyng, for he was a Thatcher, but feare was worthe a Ladder to hym; and then by the helpe of a writhen arme of the Tree he went 20 doune and there remained a good while, and was fedde there by the space of a Monethe with olde Ackornes and Nuttes whiche Squirels had brought in, and also did in his Sallet keepe the Raine water for his drinke, and at length escaped the daunger.

24

Ciuis.

So he might for anie stripes that he had there; he was well harnesssed with a Tree, but I neuer read this in the Chronicle.

Roger.

28 There be many thinges (and it shall please your Maistership), whiche are not written in the Chronicles, I do think are as true as John your man doe read vnto me when we doe go to bedde, almost euerie night. I shall neuer forget them: fare wel, good Ihon!

32

Ciuis.

What are they, Roger?

¹ Ed. 1573, could.

Roger.

Marie, sir, he tolde me in the olde tyme howe Hornes, Sheepe, Hogges, Dogges, Cattes, Ratties, and Mice did speake, and I dooe partlie beleue that, for as muche as our Parate will saie, Parate is a minion, and beware the Catto, and she will call me Roger as plaine as your Maistership; and although Dogges haue loste their speache yet thei doe vnderstande. When I doe whistell Trowle will come; he will fetche my gloue, my bolte in the water, or stoope or lye doun 8 when I bidde hym; and surelie he whiche doeth vnderstand and here what I doe saie maie speake also, but that there are so many languages now adaies he can not tell whiche to speake and to leave all alone, and tourneth all too plaine barkyng as women 12
doe, when as thei doe fall from reasonyng into scoldyng. Dogges and women.

Cicis.

Thou foolishhe knaue, what meanest thou to speake thus? Dogges did neuer speake; thei doe want reason. For there are ^{Three things to consider¹ in all} three thynges to be considered in eche luyng creature: ^{creatures.} the first is vegitable, wherein a man, Dogge, and tree are all one. The second is sensible; in this man and Dogge are all one. The third is, where man excelleth all other creatures, where he hath 20 reason and iudgement, harynge acte to dooe well and power to doe euill; althrough² this reason man doeth speake. The beaste wanteth reason, therefore he speaketh not, &c. But Dogges are taught by custome, and not moued by reason. 24

Roger.

Well, sir, our Iohns booke shall confounde your talke, for I did see it in writyng; and that whiche is written I will beleue, and follow by Gods grace, and no more. 28

Cicis.

Why, will ye doe no more for mee then I haue commanded you by writyng? You are an honest felowe.

¹ For "to consider" (the reading of ed. 1578) eda. 1564, 1573, read "considered."

² Eds. 1564, 1573, through.

Roger.

When I came to you first you gaue me a scroll of parchment,
wherein saied you, do no more but as this commaundeth, *Rogers writyng.*
4 and I will aske no more of thee, but allowe thy seruice. Nowe, in
case your Maistership with your horse fell both into the myre ouer
the eares, if it were not in my writyng to helpe you bothe forthe I
haue doen you no euill seruice. Ha, ha, ha, how cracke you this
8 nutte?

Vxor.

It were a good deede to cracke your pate, you saucie verlet.
Gods dentie, lacke sauce, whence came you?

12

Roger.

Forsoothe, out of the countree, Maistres nisibicetur, as fine as
fippence! How pretely you can call verlet and sweare by Gods
dentie! God blesse you, I did neuer see you stomble before.

16

Vxor.

Out, Roge and Slaue! Auaunte, villaine! Out of my sight,
knaue!

Roger.

20 I thinke you learned your Retorike in the vniuersitie of Bride-
well; you were neuer well wormed when you were young.

Vxor.

Sir, you do ride too fast; haue you not heard what this honest
24 man haue saied to mee?

Ciuis.

Dame, all thinges must be taken in good parte; I heard
nothing. If any thing bee amisse, at our retourne it shall be
28 amended; we must haue one ridyng foole by the waie, so that it bee
dooen merelie and excede not. Well, felowe, you doe beleue that
beastes will speake, because it is written so of them?

Roger.

32 That I will; if that my Maistres will holde her peace, I will
proue it.

Vxor.

I praie you geue eare to no suchè trifles and lies, good houseband.

Ciuis.

I praie you bee contente, it is as good to heare a lye whiche 4
hurteth not as sometyme a true tale that profiteth not. Tell on
geently, Roger, a Gods name; ride nere, and let vs be merie.

Roger.

It so chaunsed in the pleasaunt tyme of Maie, a lustie young 8
Lion after his praie or newe eaten spoile did lye him The tale of the
Lyon.
doune to slepe, and yet being a slepe the beastes that
were nere hande did quake and tremble in beholding of his most
fearefull countenance and fledde awaie. The poore cillie Mouse 12
crept out of her small caue and came softelie, thinkyng no harme,
and plaied aboute the Lyon and piped merelie; wherewith the Lyon
awaked sodainlie and was angrie, caught the¹ Mouse forthwith,
thinkyng to haue deuoured it, but this poore Mouse Patience in
pouerth. 16
kneled doune vpon her knees and held up her handes,
saying, I haue offended your lordship, I praie you therefore forgeue
me and let me haue my life, and once, perhaps,² I shall requite it
you again;³ whereat the Lion smiled, and let her passe awaie in 20
peace. Within fewe daies after² the same Lyon was taken in a
strong Net, thinking neuer to haue been deliuered, and cried most
fearfullie with desperation. But gentle Margerie Mouse with her
companions³ withal speede came runnyng, and with sharpe filed 24
teeth did gnawe and athead the strong cordes which intrapped the
Lion, wherewith hee stoode at libertie and wente his waie. This is
true, when Mise and Lions did speake. I wil abide by the same,
sir, if it shal please your Maistership. 28

Ciuis.

No, surelye, Lyons nor Mise did neuer speake, Roger, but
some wise manne hath written this to this ende, that Note this.
like as crueltie is to bee vtterlie auoided, euen so ingratitude is 32

¹ Eds. 1564, 1573, this. ² Omitted in ed. 1564.

³ The words "with her companions" are not found in ed. 1564.

to be abhored. We maie hereby consider that verie poore menne in the time of trouble maie helpe the mightie and strong,¹ and oftentimes doe indeede. Why should then the greate lorde forget the benefite
 4 of a poore grome, which many waies maie pleasure him: (if the simple Mouse wer from the Lyon) then the gentleman were most wretched, in occupation and drudgerie most vile, if poore and simple men in the tyme of extreme persecution by God's prouidence haue
 8 deliuered the oppressed, whiche persecuted or oppressed men² since are come to greate promotion, both spirituall and temporall, doe forget the same benefites again. It were not only the partes of infidels, but also more ingratefull then beastes, as horses which haue
 12 rescued their maisters in battaile, and dogges whiche would neuer eate after their maisters death, but die upon their graues. Another kind of ingratitude is with Judas, when one bestowe a Knaushe ingratitude.
 benefite upon a man, the same manne to inuente to
 16 murder his frende. As if a man in the tyme of colde should finde a snake, and for foolishe pite put hym into his bosome to warme him, I thinke his nature is to sting the man; or if a Shepherde shoulde bryng a young Wolfe vp emong his Lambes and geue Boner³ and his fellows.
 20 him Milke, surelye he would fall to bloode at length and kill the Shepherde himself.

Roger.

Sir, you haue well expounded my tale, now I knowe your mean-
 24 ing. I perceiue it is not good keping of such vnkind beastes; they are verie costly and perilous, and would haue Jacke Jacke drake.
 Drakes medicene. Sir, vpon a tyme when quacklyng Duckes did speake and caklyng hennes⁴ could talke, whiche indeede are con-
 28 tinually⁵ companions bicause they are Foules (Marie of sundrie kyndes and names); for Duckes and all water foule doe not onely take the benefite of goodly pondes, riuers, and pleasaunte waters in the time of hotte Summer, with manie deintie meates, and at their
 32 pleasures they doe take the commodetie of the lande also. The

¹ In the margin of ed. 1564 is written "Ingratitude."

² Omitted in ed. 1564.

³ The marginal annotation in ed. 1564 is 'Marke this.'

⁴ Ed. 1564, and Hēhes kackling. ⁵ Ed. 1564, continuall.

lande birdes doe but onely liue vpon the lande as footemen; as for Haukes and fleyng birdes of the woodde whiche daielie persecuteth eche other, as murderers doe innocentes or cruell riche men the poore that would liue in reste, I medle not with them. Vpon a 4 time the Drake with the¹ duck and his neighbours, the *Traitour*. Gese, beyng pleasauntlie disposed; as Iudas was, in plaiyng the traitour; onely to destroe the lande foules to the ende that they might enioye both land and water together at their pleasure. After 8 the example of couetous men that would haue all thinges *Rogers obseru-* in their handes, and when one manne hath² anie good *ation.* profitable trade to liue vpon they will couette or vse the same, although their poore neighbours do perishe, and that is the cause of 12 muche trouble, good maister, now adaies, that euerie callyng doe pinche and poule eche other, and where the hedge is lowest that com- monlie is sonest cast to grounde, but the stronge stakes will stande in the storme. (I speake not of the lustie lawiers nor the mighty 16 marchautes; no, no, I will obserue nothing in them, let euerie Fatte stande vpon his owne bottome.) Nowe, saide the Drake to the lande fowles, good cosins, we are muche bounde vnto you for your daiely entertainment, good chere,³ and companie;⁴ we with our wiues 20 and children are muche bounde vnto you; you are moste naturall unto vs, we daielie feede and take of youre commoditie, come at our pleasures. Nowe, therefore, take parte with vs, and vse your pleasure vpon the Water; there is plentie of young Frie, and Fische 24 greate store, Sallet herbes of sonndrie kyndes, good against euery wound or grief, both meate and medicine, &c. Oh Lord, what pleasure is there to be had! come, sweete hartes, and let us take our progresse to the pleasaunt Riuer of Tagus, whereas the sandes of 28 that flood are precious golde; there is both pleasure and riches; go and gather wealth and treasure; here is pouertie, there is sweetness, and here but stinkyng dounng hilles; there is libertie, and here in bondage; there is ioye of the mynd, and here dailey *Comparisons.* 32 feare of the Fox, that false Traitour. This sweet tale pleased well the lande fowles, as it is often tymes seen that faire woordes make

¹ Ed. 1564, *his*.² Eds. 1564, 1573, *haue*.³ Ed. 1564, *in good chere*.⁴ Ed. 1564, *daiely companie*.

fooles fain; notwithstanding, the Cocke saide vnto the Drake:
 Gossippe, our bringyng vp hath¹ been by lande, and our² fathlers also;
 we can not swim, wee haue no webbes in our feete to rowe withall
 4 as you have; we feare drownynge. What, saied the Drake, what
 nedeth these wordes among frendes? Vse maketh perfitenesse; wee
 will teache you to swim by arte as well as we doe by nature (nothing
 is to hard³ to willing minds). Well, let vs go together; haue with
 8 you, saied the Cocke. Then, verie womanlie, the Duck Marie when
frendes dooe
meete.
 did take the Henne by the hand, following their house-
 bandes, whiche were arme and arme walking before; the Chickens
 and the Ducklynges followed in a goodlie traine, as it had been to a
 12 sumptuous Mariage betwene the Cockes eldest soonne with the pale
 face and the Drakes doughter with the pretie foote. At the water
 side the Drake with all the water foules did stoupe lowe and receiue
 their carriage, and when they were all a cockehorse Horsemen.
 16 together they wente into the water; and eftsones, when the Drake
 gaue his watche woorde, the water foules did all sincke at ones, and
 all the land foules were sodainly in a wrecke, and manie of them
 perished, and some with muche a doe came to lande, as the Cocke
 20 and the Henne, whiche returned home with care and shame, and
 liued long in lamentation and remained solitarie, without companie
 of water foules. The Fox, whiche had games a both sides, made the
 league with a learned oration painted ful of Rhetorike, betwene
 24 them; declaring what unitie was between brethren and the fruites
 of⁴ peace, and so reconciled the water foules to lande, where was a
 feined truce taken with muche dissemblyng yet very good chere,
 shaking of handes and⁵ kissyng, &c. Greate was the feaste at the
 28 Cockes place; the Nightyngale was there to pleasure them with
 Musike, the⁶ Cuckowe songe the plaine song soberly, muche
 daunsyng, and after the same a costlie banquet. As you knowe the
 maner of the water foules dooe commonly sitte nere the grounde, but
 32 land foules dooe mounte vp to perche,⁷ and so they did. And when

¹ Eds. 1564, 1573, haue. ² Eds. 1573, 1578, your.

³ Eds. 1573, 1578, deare.

⁴ Ed. 1564, and.

⁵ Omitted in ed. 1564.

⁶ The words 'the Cuckowe . . . soberly' are not found in ed. 1564.

⁷ Eds. 1564, 1573, perke.

all were at reste, secretly the cocke sent by the catte a token to the Fox to come and doe execution among the ingratefull¹ traitors. The cat was glad and ran to the Foxe, findyng him in praier,² and shortly declared thambassage; the Fox at the first refused so hainous and 4 bloodye a deede, declaryng his indifferencie and righteousnesse, like a father among his children,³ and also what euill opinion manie creatures causelesse had in hym. Marie, saied he, I loue the cocke and his wife verie well; I also know how the water foules haue 8 doen, I haue made the vnitie betwene theim. I will therefore not be seen in this matter my self, but two of my sonnes shal do the feate; goe you⁴ before and clime in at the Windowe and open the dore. So in fine it was dooen; sodainlye the water foules paid for 12 the Malte grindyng, and were slaine like flatryng ingratefull villaines. And this is John Drakes medicen: my⁵ tale is long.

Ciuis.

This tale is well tolde; Roger, I thanke thee. Ingratefull people 16 and flatterers bee moste wicked, and the children of Judas. If any man be prepharred by another man and made riche, if this riche manne shoulde forget that benefite to his friende if he fell into pouertie, whether would the poore mans lacke more vexen himselfe or 20 the ingratitude of hym that he had pleased (whiche, perhaps, hath saied, if euer I haue suche a Mariage, yea, or such a ferme, and in case if he be of the clergie, suche a bushoprike, pre- Note this note bendarie, &c., thou shalt not want as long as I can well. 24 helpe; I wil neuer forget your curtesie showed to me in these my daies of trouble)—how saiest thou by this question, Roger?

Roger.

Sir, sauyng your reuerence, you maie cal it ingratitude, but slaun- 28 dering no man, in my iudgement it is plaine knauerie, Knauerie. therefore it is good trying of friendes before need do require; as the man which taught his sonne to kill a swine, and put hym in a sacke

¹ Ed. 1564, gratefull.² Ed. 1564, in sacrifice and praier.³ The words 'among his children' are not found in ed. 1564.⁴ Omitted in ed. 1564.⁵ The words 'my tale is long' are not found in ed. 1564.

all bloodie, and secretlie to proue his friendes, whiche of A frende at
needs.
theim would helpe not onelie to hide the slain man, but
also helpe to couuaie him in safetie. And to conclude, in the tyme
4 of trouble, among many be found but one.

Ciuis.

Marie, God defende that murder should bee cloked by friendship,
whiche, although it be, yet God often himself will take Secret murder
openlie punish-
ed.
8 vengeance, be it neuer so cloase, as example, in Caine.
I like not this example of thyne.

Roger.

I haue better in store, if you will here it.

12

Ciuis.

Saie on, a Gods name, it is good passing the tyme; but me
think we ride to faste: we haue daie enough. How doe you, wife?
What chere with you, Susan,¹ mine harte?

16

Vxor.

Well, sir, I thanke you; I heare your talke well. God be with
our friendes at home, and forgeue our foes, and ende these plagues at
London, and amend al people that through sinne haue moued God
20 to plague vs.

Ciuis.

It is well saied, good wife. Amen, Amen. Remember your
talke, good man Roger.²

¹ 'Susan, mine harte' omitted in ed. 1564.

² Ed. 1564 proceeds as follows:—

Roger.

Sir, in our countree there was a man whiche by occupacion was a
Frier (or [of?] Religion whether you will): I did knowe A tale of a
him well; he wore a graie cote well tucked vnder his Frier.
corded girdle with a paire of trime white hose. The knaue had a good
legge (for his brother was a Yeoman of the Garde, which was a great
wrestler): Marie, this Frier although he did rise to the Quere by darcke
night, he neded no candell, his nose was so redde and brighte; and
although he had but little money in store in his purse, yet his nose and
cheekes were well set with curral and rubies; and I doe remember the
gentleman had one greete orient pearle in his right iye. He neuer
trauelled without Aquaeviti and spectacles and fine Nedles with a
quarter staffe in his neck, whiche he called a blesse-beggar. He had

Roger.

Maister, it giueth me in mine harte that wee¹ shall neuer meete
ltogether againe in London.²

Ciuis.

4

Wherefore?

many proper colacions and pardons in store; he song his prickesong
verie trime; he would have been lothe that any should haue song one
note aboue him in the Quere. Hewaswelbeloued in the countree, speciallie 8
among women; a close man. He was neuer without a bale The Friers
of dice; Marie, he vsed no foisting nor cogging; he plaied delites.
well at tables, and of all meates he mooste loued a fat Pigge and a pud-
ding, but he might not awaie to eate Communion nor read the scripture, 12
it euer went against his stomacke, but he was cockhope for Portas matters
and cakes. I dare saie he could raise belzebub and bring deuils to crepe
and crouche in a circle; also he had the Foolosophers stone and taught
many his secretes therein. Upon a tyme this holy Frier in the moneth 16
of June traueiled in his pleasaunt prograce with his boie followyng hym,
which was in deede his sisters sonne, one yong Renob byname, Yong Renob.
a pretie young strippl yng: and as thei had walked from the
morning vntill tenne of the clocke, after the Frier had saied our ladie 20
Mattens with a Collect of S. Fraunces his patron, he sat downe vnder a
hawthorne tree, to rest with his boie also, & gaue eare to the pleasaunte
charme of sweete brides, moche commending the Coko, because she
kept so constante her plain song. when the Nightingale did sing the 24
distant [descant]. Oh, saied the boie, this were Paradise, if here were
meate and drinke for our reliefe; I would desire no better dwellyng.
Yes, saied the Frier, it were better to be a Pope, which is aboue all 28
men, Angelles & deuils; which haue the keyes of heauen gates under
his girdle: to whom the kinges of the worlde do seruice. That is past
my reche, said the boy; I lacke frendes, age, and learnyng to take
that dignitie. Who will finde fault? and if thou wert the Pope, my
poore boie, said the Frier, by my preferment, what kindnesse wouldest 32
thou shew to me, beyng so moche thy frend? Sir, said the boie, you
should be a Latro Cardinall on my right hand, and be half Fur and Latro.
with me in my kingdome. Remember, saied the Frier, your
promise; giue me thy hande, my lad; I promise thee I will make thee 36
Pope. Then he raised sir Sathanas, the patron of Popes, The Popes Pa-
transformed the tree where the boie was into kingly palace, trone.
with S. Peters throne, with infinite of the clergie, among whom sate
this yong Pope. Forthwith came the Frier in this golden dream; very 40
lowly he kneled and put the Pope in remembraunce who he was and
what he had doen, hoping to be gratified. To whom sir Pope said: I
knowe thee not, thou lowsie beggar and false Frier; I am discended of
kingly parentage, aduanced by God & learning; awaie with thy blacke 44
curse, awaie! Forthwith the frier by subtle calculacion withdrewe this
delusion of his master the deuil; and the late Pope with his Pride will haue
pompe became again the Friers boie, sitting in a Birche tree. a fall.
To whom the Frier said: Now, you false, vile boie, I knowe what you 48
would haue dooen if you had been Pope. Come doune in the deuilles

¹ Ed. 1564, you.² 'in London' omitted in ed. 1564.

Roger.

Sir, vpon a tyme a number of Foxes assembled together at a greate banket, where as was greate plentie of Lambes A tale of many
 4 fleshe, Hennes, &c. In the ende of the feaste this Foxes.
 blessed companie, lothe to departe, inquired of old Reinold the daie
 wherein thei should meete againe to bee merie. I will tell you,
 saied Reinold,¹ when we shal meete againe; and so trained theim vp
 8 to a high mountaine, where as there were manie high wayes deriued
 into sonderie countries. Fare well, saied he, my little children,
 and follow your fathers steppes; goe euery one a sondrie waie, for
 we shall neuer mete againe vntill wee doe meete together in the
 12 Skinners shop. Sir, I haue waighed the matter; I warrant you it
 will proue so. One of late² departed, I will not name hym³ unto

name and carry my wallet. And first, for your knauerie, I will make
 you a banket of birche. And thus my yong master was serued in this
 16 sorte.

Ciuis.

Honours do chaunge maners, yet pride will haue a fall. I dooe
 remember a poore yong man by fortune was aduanced into promotion,
 20 to whom one of his olde fellowes came and spake homelie vnto hym,
 after the olde fashion, as when they dwelte together. In scoorne the
 riche man answered disdainfully, after this manner:

Take me as I am, not as I was:
 24 We are now no fellowes, it is com to passe.

To whom the other made answere thus againe:

Sometime thou wart, that now thou art not, A churle incar-
 And now thou art that that thou werst not, nate.
 28 And what thou shalt be tell thou canst not,
 Although a churles hart, liue thou maist not.

Well, well, God sende every ship to a good hauen, and send vs peace
 and sease this plague, that we maie returne home againe to our old
 32 acquaintance; for this weeke I doe remember xx good felowes met
 together at one banket, my very frendes, Marchauntes and others: you
 know them well, Roger; towards yong men & honest, great doers,
 close and just, wittie, I warrant you, to preuent any prouiso in the lone
 36 of monie by moneth or yere; no state or time wil hip them; they can
 wisely colour the matter, for, Roger, that is an art emong Cloosenesse in
 marchauntes not to be reueled. God sende me into their Vsurers.
 companie again! Notwithstanding, I haue been no great doer in
 40 lending forth mony.

Roger.

Maister, it geueth me, &c.

¹ Eds. 1564, 1578, Reinard. ² So ed. 1564. Eds. 1578, 1578, them.

³ Omitted in ed. 1564.

you, which is dead and buried; my felowe John once did reade his Epitaphe to mee.

Ciuis.

What was it, I praie thee?

4

Roger.

No, sir; you will be angrie then.

Ciuis.

Surely I will giue no place to anger to chafe my blood; it is 8
perilous in the pestilent time. For next to the seruyng of Almighty God, and my Christian dutie to my neigh-
bour, I will geue my self onely to mirth, whiche is the greatest
iewell of this world.

What wise men
should doe to
peruerse health.

12

Roger.

Sir, thus it was an Epitaph of one that was a greates vsurer,
coustous, mercilesse and churlishe, but passyng riche; he knewe no
ende of his goodes: it made hym look alofte, and manie louted full 16
lowe at his presence, and thus it was written of hym:—

*Here lieth Gathrall, that neuer did good,
A gentleman degenerate, yet sprong of good blod:
Mercilesse, an vsurer all the days of his life,
An oppresser of poore men, a mouer of strife;
A papiste of religion, a soldiour of Rome,
Here dwelleth his carkas till the daie of dome;
Deprived of riches, spoyled of fame;
Nothyng left in memorie but an euill name:
His iudgement we commende to the seate diuine;
Yet liued¹ like a Wolfe, and died like a swine.*

An Epitaph of a
coustous man.

20

24

Ciuis.

28

Who was this made vpon, Roger? I praie thee tell me.

Roger.

No, so God helpe mee, I will not name hym; inquire it out.
But I heard a frende of myne saie that hee had written
a booke against Extorcioners and vsurers; whiche if thei amende
not he will name them, and paint them forthe, not only them, but
their parentes whiche are dead, whiche used that vile trade of Vsurie,

Name no bodie.

32

¹ Ed. 1564, he liued.

procuring Gods vengeance in castyng the pestilence vpon cities,
 townes, and countries; causyng pouertie, breakyng vp The fruites of
 houses moste aunciente, sellyng to lende vpon gaine, Vsurie and Ex-
tortion.

4 destroying hospitalitie with infinite incombraunces, by forfiture,¹
 statutes, &c. Oh that the Vsurers gooddes were confiscated after
 their deathes to the common poore, as in case they had slaine them-
 selues, and that thei had no power in lawe to bee will vnto their
 8 children that which was gotten in seruyng the Deuill, whiche woulde
 not prosper to the thirde² heire; for euill gotten goodes are euill
 spent, saied our curate vpon Sondaie. Oh that their³ God graunt
 buryng were tourned into open castyng forthe among deade Cattell,
 12 and not numbered in the Christian felloweship after death, whiche in
 life hath been so wicked; so saied our Curate. Sir, you heard not
 how a manne of late let forthe his cowe by the quarter and by the
 yere?

16

Ciuis.

No; I praie thee tell me.

Roger.

There was a manne of late, whiche had one hundreth pounde,
 20 whiche he called his Cowe, and secretly did lende her Of the Vsurers
 foorth the sometyme by the weeke, and his price was tenne cows.
 shillynges the weeke; and when her milke became dearer, and many
 fastyng daies at hande, he called for his Cowe, and saied that she
 24 gaue indifferent Milke. But, saied he, I muste put her into a better
 Pasture, and she shall giue more milke by fve shillynges in the
 weeke, &c. And at lengthe white Meate became a little Many Vsurers.
 better cheape because of the greate plentie of suche kine in the
 28 tounne, that his Cowe was broughte home againe because that she was
 letten so deare. Nowe, because she had dooen hym good seruice, and
 he had no more but her at home, and calfe he had none by her to
 kepe vp the stocke. His seruante loued Milke well, and could get
 32 none of that Cowe; when his master was from home stale the cowe
 and ranne his waie, and hetherto hath not been founde neither cowe
 nor man, and all the milke is gone. Farewell Frost!⁴

¹ Ed. 1564, forfitures.² Ed. 1564, iij.³ Ed. 1564, the.⁴ The words 'Farewell Frost!' are not found in ed. 1564.

Ciuis.

A merueilous thyng, good Lord! What would suche Grasiers doe if thei had many cattell or kine in store?

Roger.

4

Thei would destroie all the¹ Commonwealth; but we see what mischief thei haue dooen. And² also, maister, what a worlde is this? How is it chaunged! it is marueilous, it is monstrous! I heare saie there is a yong woman, borne in the toune of Harborough, one Booker, a Butchers doughter, whiche of late, God wote, is brought to bed of a cat, or haue deliured a catte; or, if you will, she is the mother of a catt. Oh God! how is nature repugnant to her self, That a woman should bryng forthe a verie catte or a very Dogge, &c., wantyng nothyng, neither hauyng more then other Dogges or Cattes haue! Takyng nothyng of the mother but onely as I gesse her Cattishe condition.

Ciuis.

16

It is a lie, Roger, beleue it not; it was but a Catte: it had Baken founde in the bealie, and a strawe. It was an old Catte, and she a yong Quene; it was a pleasaunt practise of papistrie to bring the people to newe wonders. If it had been a monster, then it should haue had somewhat more or els lesse; But an other Catte was flaied in the same sorte, and in all poinctes like, or, as it were, the self same; thus can drabbes do somtime when thei haue murthered their owne bastardes, with the helpe of an olde Witch bryng a Catte in place. A toye to mocke an Ape withall. Roger, it should haue been a kitlyng first, and so growne to a Catt; but it was a Catte at the first.

Roger.

28

Yet there are many one do beleue it was a monster; it maie be as your masship saie, for I remember, God a mercie on al cursed soules, as my brother, James Penyngton the Poticarie in Wodstrete

¹ Ed. 1564, a.

² This passage, from *And also, maister, &c.* to *I praise God that we meete &c.* (p. 79), is not found in ed. 1564.

told me, vppon a time in London when he was a trim young man,
of a woman that plaied a pretie Dog tricke, and this was the
matter: She kept an Alehouse, she was leane, yellow *James tale.*
4 skinned, rustie teeth, thinne lipped, staryng eyen, and sometime
her face chaunged into palenesse; she seldome laughed but at her
neighbours hurt. Her stomacke was full of choler, ergo a pacient,
quiet woman; she receiued both roges and harlottes *A quiet woman.*
8 into her celler; she had very good nappie ale. Mary, of all menne
in the parishe she loued not the Conestable, he deseased often tymes
her gestes, of verie kindenesse. She inuented a good tourne for
masse Conestable, by the practise of a false drabbe; she with the
12 helpe of a pillowe fained to be with childe, and made this shewe to
the people, and vsed her accustomed trickes with her gestes in the
dead time of the nyght, at whiche time came the Conestable, whom
she in her owne persone resisted; so betwene the Conestable and
16 this sober woman, the doore fell doune upon her, whiche willyngly
receiued with an hellishe crie, like a wilde Catt yellyng, crying out
that she and that she was withall were bothe caste awaie; and so
with speede she sent for her owne midwife, and suche like the
20 constables frendes; and so she saied she was deliured of as goodlie
a boye as euer a poore woman groned for. His braine pan, &c., was
broken; he was christened in the birth, saied thei; his name was
Ihon or Ione; he was put in a little coffine. He had a little corner
24 of a Dirige, with Masse of Requiem; the ale wife gaue some Ale
pence to praie for his soule; he was buried by his graundame at the
steeples ende. The mother all in white attire was brought to bedde.
Oh howe she cried, my boye! my sweete boye! man, you had neuer
28 a childe so like you! Oh, cursed knaue Robinson, our Conestable!
Oh, murde:yng villaine! This good woman (saied she) did see
him, but that the bowelles and braines were putrified, that it was no
mans sight, the savour was suche. By God, saied the honest
32 woman, it is no lye; were it not for the feare of God, saied her
husbande, I would thruste my dagger into him. A greate rumour
rose; all men and women wondered vpon Robinson; the father and
mother attempted lawe. Robinson had nothyng to defende hym
36 but his office, yet he secretlie offered money to the good manne; and

that made the good wife bold, loking for a greater reuengements
against the Conestable. The women were sworne before masse
comisarie that it was a boye, and howe the constable did kill it.
Yea, quod masse Comisarie, the gallowes stretch hym: by sainte 4
Thomas, the Crouner shall knowe of this; so he did. Whereat
Totnam was tourned into Frenche, and all ranne a repungnante
course backe againe againste the ale wife with a quartile aspect.
Then the Graue was opened, the little Coffine opened, and the 8
Crouner presented with a cat: a goodlie childe. A pretie practise!
Many such Dog trickes are vsed. Ah, ah, ah, my harte! oh the
craftie hores; a Pestilence on them all! This was true, quod Iames.

Ciuis.

12

Well said, Roger; this is no lie, I assure thee.

Vxor.

Why, man, what should we talke of such matters or of mon-
sters? I thinke there wer neuer none borne of women. Mary, of 16
swine, kine or sheepe, I haue hard, and once I did see a chicken with
three feete by Goddes deintie, and an other time I did see a pretie
childe whiche looked a squint and had two sightes in the left eye
perde.

20

Roger.

Tushé, that is no marueile, that maie be by a thyng called im-
pression or some secrete affection of nature; thei saie that one Plinie
and Lycosthenes doe write vppon many suche thynges, and I heard 24
one saie that a noble woman brought forthe a black childe like a
man childe of the blacke Moores. Her housebande and she were
white, so were all theim in her house; yea, there was not one blacke
Moore in all that land. The marueill was greate; but in fine, a 28
learned Manne in Physicke founde forthe the cause, that in the tyme
of conception this woman behelde a picture in a clothe vppon the
wall like a More. And so did Jacob vse a meanes with spotted
stickes and water to haue the shepe of spotted colours for his owne 32
gaine, deceuing Laban: so, good maistres, this blinkyng *Gen. xxx.*
boyes mother mighte behold an Image double eyed, or els a fearfull

father begotte it that durste not abide by the reckenyng, castyng his eye to the doore with greate feare.

Ciuis.

4 Well, Roger, well, will you not leave your Rye?

Roger.

Why, sir, we do ride through a Rie field; it maketh me to remember some Rye.

8 *Vxor.*

Good husbände, I praie you tell me, was there euer any monsters borne of women? did you euer read of them, good man? tell me.

Ciuis.

12 Yes, forsoothe, good Susan, it is truth; there haue been many Monsters borne that is an extraordinarie or marueilous in their shapés, fearefull to behold and wonderous; and marke this, Susan, when these doe come, euer commeth either the alteration of king-
16 domes, destruction of Princes, greate battaile, insurrection, yearth-quakes, honger or Pestilence after them.

Vxor.

I praie you tell me some of them.

20 *Ciuis.*

A little before the bloudie battaile between Marcellus and Hannibal was a childe borne with a hedde like a Elephant. Anno mundi, 123.
In Armenia twoo children borne, the one without eyen Anno ante Christum, 141.
24 and nose, the other without handes and feete: after these monsters it rained stones in that region.

When the temple of Juno was builded, in the time of Quintus Tullus, a man childe was borne with twoo heddes, and a maiden
28 childe with all her teeth: this yeere did three Sunnes 163.
appere in the firmament together. In Rome a childe borne with fower handes and fower feete; greate Pestilence and famine did folowe.

Marcus Tullius Cicero being borne the iii daie of Januarii, many Monsters borne and the greates battaile fought betwene ^{Ante Christum,} the Romans and the Cibrians, about that tyme. What ^{162.} shall I saie, wife? but tyme will not serue: I might since the tyme 4 of Christes Incarnation vntill this daie rehearse many strange monsters, bothe in Asia and Affricke. But specially in Europe, bothe Germanie, Fraunce, Spaine, Englande, Scotlande, &c., twoo or three heddes of one body, many handes & legges to one body, somtyme 8 twoo bodies to one hedde, &c.; the like maner of monsters of beastes, some half hogge and halfe sheepe, some a hogge with the hedde like a man, &c.; so in foules and fishes; moste fearfull to beholde, and still after theim doe come greates battailes, Pestilence, 12 yearthquake, hunger, and marueilous changes in commonwealthes. I haue doen of suche talke of Monsters, Susan.

Roger.

In good faith it is tyme, and please your mastership.¹ I thinke 16 the conditions of men and women now adaies be as monstereous as euer thei were in bodies mishapen. Bad is the best, the worlde amendes like sower ale in Sommer, more worke for Lawiers, more; now is their haruest greates, thei are the workemen, and of 20 very charitie many plaine plowe men, grasiars, and ^{Plaine men} menne of meane callyng put to their helping handes and ^{charitie.} put their children to this haruest, and all to quiet the people; that I doe thinke in a while there shall be as many of them as there are 24 Parishes Churches in Englande. And loke what the honest curate will quiet in his Sermon in the fore noone; I thinke thei will marre all in the after noone, and bryng matters with coste into Westminster haull; that with Godes worde onely, neither spendyng labour 28 or a penie, might haue been saued at home. These lawiers, I saie, are cunnyng Carde plaiers; thei knowe howe to make ^{Carde plaiers.} their games; thei see what is in other mens handes, thei see the riche deedes of landes, thei peruse the evidences, thei discomforte often 33 tymes their clientes, and for trifles buy the titles; wise men, honest men, men of good conscience, robbing bothe the widowe and father-

¹ Ed. 1573, *masship*.

- lesse! Thei haue lawe for the matter. It is a bare pasture Abusers of lawe.
 that thei can not feede on. Thei wil sette all men together by the
 eares for the value of a strawe; marke it well what good neighbours
 4 thei are, and howe madde thei are in many cases that set them a
 woorke. Fellowes are so braine sicke now adaies if thei haue but
 tenne shillynges, yea, though thei doe borowe it, will be twoo or
 three times a yere at Westminster haule; let wife or children begge;
 8 in the ende thei go home many miles, by foolam crosse, by weepyng
 cross, by beggers Barne, and by knaues Acre, &c. This Home againe,
home againe,
the market is
doen.
 commeth of their lawing; then thei crie, might doe ouer-
 come right, would I had knowen as muche before, I am
 12 vndoen, &c. For these good workes of the lawyers, Christe saie,
 with a blessing vnto them (after that he had blessed the Scribes,
 whiche I thinke were then as our menne and Proctors be at this
 daie), wo be to you lawyers, &c., whiche I thinke is, a A blessing for
ouill lawiers.
 16 vengauce or curse be vnto all lawiers spirituall or tem-
 porall that doe wrong for bribes, friendship, malice, lande or money,
 against the truthe, againste the innocentes, &c. Now, what doe
 Lawiers in this pitifull cases, when Gods worde do rebuke them?
 20 repent them? No, no; what then? Then thei go about to stop the
 Preachers mouthes, or accusyng theim of railyng, slaunderyng, or
 sedicion. Rede the ende of the xi chap of Saint Lukes Luke xi.
 Gospell: thei vsed Christe so; I tell your masshippe, Light and
 24 darkenes can not agree, neither the lawiers and the diuines, untill a
 better reformation be had. All this I hearde a wise man saie, and
 an honest man too. He said also, nowadaies how mens Fermes are
 taken ouer their hedde ten yeres, or their leases are Note this well.
 28 expired, and how iiij seruyng mens wages for one yere will not paie
 for one paire of their hose; And how every poore mans wife will be
 as trim as a gentlewoman; she will laie hir self to gage for gaie geare
 els. I thinke the daie of Dome is at hande. Euery man in a maner
 32 is fallen into loue with hymselfe, either of his proper persone or
 apparell; his quallicomes dooe please hym well, or els when he doe
 heare hymself with his retriell trications, how he can compounde
 the matter. Oh Lorde, it is a sportation to heare the cloutyng
 36 bestles to rowle in their ropripe termes: the worlde, and please your

masship, and my maistres honestie and surreuerence of mine owne manhoode, is full of verletrie; no, no, full of knauerie and harlottrie, cousteousnesse; naie, naie, open extortion. Loue, loue? naie, by Ladie, lecherie; Clenlinesse? fie, fie, it is pride. What, I saie? 4 good chere! Tush, tush, starke drunkennesse. Ease, ease? verie idlenesse. Sadde, sober countenance? mark it well: crewell, frounyng, cankered mynded. Pitifull? no, no, spitefull. Euery churle would possesse al alone, and euery lecherer would peruse the faire 8 women hym selfe alone, and so forthe. Marke the worlde, note it well, not onely among the temporall, but I praie you what see you in the Churche? No spite, no venerie, no cousteousnesse, &c.? Maister, maister, the worlde doe runne a wheeles. Oh, this geare 12 is monsterous and vile. I doe see our Inne; we shall haue good chere; I am glad of that, by Sainct Lambart. I praie God that we meete with some good merie companie after this sadde talke.

Ciuis.

16

¹It is time to baite our horses in this toune. If there be any good meate, wee will dine; prepare, Roger, for we haue far to ride this night. Knowe what companie is in the Inne, and whether the house be infected or no. 20

Roger.

Sir, I was in the haule and there sitteth our hoste, a pleasant, merie man and a good companion, I warraunt hym. I see by his nose that of al potage he loueth good Ale; ^{Of geastes in the Inn.} 24 he is mounsire graundpanche; he hath chafed the Parsones wonderously, whiche with a paire of spectacles plaith at Tables with hym; he stealeth faste the Table men from him. Our hostes hath a sharpe Nose, thinne lipped, a proper yonge woman with a shrill voyce like 28 a Catte; but when she is pleased I warrante her to be a pleasaunte woman, and full of meritrix. The good man of this ^{Meritrix.} house bringeth vp youth verie well, and is verie louyng to his sonne; and I percieue he will beare much with hym. 32

Ciuis.

Wherein?

¹ Here ed. 1564 begins again.

*Roger.*¹

When I came into the haull my yonge maister leaned vpon his fathers shoulder with his cappe upon his hed, spittyng² and coughyng like a lought.

³ A yonge man
well brought vp.

Ciuis.

Call the Chamberlaine and let vs haue a chamber seuerally to⁴ our selues.

8

Roger.

With all spede a Gods name. Chamberlaine, prepare your chamber with all thinges accordingly in the same for my master and maistres. Whip, maister Ostler! with a caste of legerdemaine 12 bestirre you, sirrha, and make a xij^d of three bottles of stinkyng Haie and a pecke of Oates. You can make a stoned horse a geldyng, and a longe taile a courtall. You knowe my meanyng well enough; hem, sirrha, I saie nothing but mum. I 16 haue seen you often in Smithfielde.

⁵ The honestie of
an hostler.

Vxor.

What, sir sauce? you take vpon you to plaie the Comptroller? goe quietly aboute your owne busines and let the ostler alone.

20

*Roger.*⁶

Maistres, it is merie when knaues are mette. I did see him ones aske blessing to xii. Godfathers at ones.

*Ciuis.*⁷

This is a comely parour, very netly and trimely apparrelled, London like; the windowes are well glased, & faire clothes⁷ with many wise saynges painted vpon them.

⁸ A Parlour.

Vxor.

I praie you, housbande, what is that writyng in those golden letters?

¹ Ed. 1564, Vxor.

² Ed. 1564, sittying.

³ Ed. 1573, by.

⁴ The words 'to our selues' are not in ed. 1564.

⁵ This speech of Roger is omitted in eda. 1573 and 1578.

⁶ Eds. 1573 and 1578, Roger.

⁷ Ed. 1564, "faire clothes with pleasaunte borders aboute the same, with," &c.

Ciuis.

Melius est claudus in via quam cursor preter viam. That is, better is an haltyng man whiche kepeth the right waie than the swift runner, besides, that wandereth a straie. 4

Vxor.

What is that, man, I prais you ?

Ciuis.

Non hominis consuetudinem sed dei veritatem sequi oportet : 8 which is, It behoueth vs not to followe the constitutions or customes of men, but to followe the truthe of Godes woorde. And also there is a good saiyng followyng the same. The truthe must be followed.

Doctrinis variis et peregrinis ne circumferamini. That is, be not ledde or caried about with diuerse or straunge doctrine. Here is more folowyng written vpon the chinney, good wife, whiche I will kepe in store. Oh God, what serpentes thei are, lorde defende me from them ! I will rede it to my self. *O mulier omne facinus ausa est plus quam omne, verum nihil est peius nec erit vnquam muliere¹ inter hominum calamitatis.* The best doctrine is godes woorde. 12 16

Vxor.

Well man, well ; truth seketh no corners ; I perceiue there is some noughtie matter that I knowe not, but by one thyng that I doe here you rede, make me thinke all the rest is not well, because the firste worde is starke nought, & that is *O Mulier*, which I am sure is nor neuer² was good. I pray you, husbande, what picture is that followyng ? Mulier is a naughtie woorde, said the gentie-woman. 24

Ciuis.

Oh, wife, it was the picture or Effigium of a noble man, whiche in his daies serued a greate³ noble Kyng, and was like the cutter doune of Trees by the grounde. But if God had not vpon some secrete purpose preuented his labour in the woodde of Antichriste, he would haue vtterly eradicated vp all Papistrie, whiche The Lorde Crumwell. 28

¹ Old eds., mulierae. ² Ed. 1564, euer.

³ Ed. 1564, moste.

daiely spryngeth out in euery corner, to the hurte of better fruites;
but by Godes grace thei shall be confounded, as God wil: but¹ thei
spring a pace.

4

Vxor.

What picture is that whiche hath a gray hore hed, a long gounne,
and a locke of Gold linkyng his lippes together, with
manie goodlie bookes before hym, and a paire of blinde
8 spectacles vpon his nose, with a golden penne fallen
from his handes?

This picture
synifieth a²
great clerke
cull occupied in
kepyng silence.

Ciuis.

Oh wife, wife, it is a candell couered with a Bushell, and the
12 noble Tallente of wisdomed hidden, whiche muste make greates ac-
comptes for kepyng silence.

Vxor.

Sir, in that table enuironed rounde with antikes of sondrie por-
16 tratures—the ground thereof is hoping Russet—are three pictures,
blacke, scholer like, or in mornyng clothynge; the firste of them with
a Rake in his hande with teeth of golde, doe stoupe verie lowe,
groping belike in the Lake after some thyng that he would finde;
20 and out of this deepe water, aboue the Rake, a little
steeple. The seconde gapeth vp towards the Heauen, a little
holdyng the lappe of his Gounne abrode, as though he
would catche something; and towards the same lappe or spred
24 gounne doth fall as it were a churche with a stiple, and quere, &c.
The third man standeth in poore apparell, with a booke
in his righte hande, and his left hande vpon his breast, with a
lamentable countenance, in simple apparell. What meaneth this,
28 housbande?

The golden
rake.
A gaper.

A catcher.

A poore man.

Ciuis.

Dame, I dare saie but little to this matter to others, but to you I
will speake a little, and not so much as I doe thinke. The first
32 man is one that hath but a verie small learnyng, lesser
wit, & lesse honesty. He hath no vertue to prefer him
to a³ liuyng, but onely the name and title of a priest or minister.

I meane no
honest or lerned
man.

¹ The words 'but thei spring a pace' are not in ed. 1564.

² Eds. 1564, 1573, great clerkes. ³ Eds. 1573, 1578, 'a' omitted.

He would faine haue a benefice or personage of some pretie donatiue ; he cannot get it at the bishoppes handes : he lacketh Goddes plough. This felowe raketh with the Deuils golden rake, euen in the conscience of the coueitous patrons or compounders hart, whiche geueth the 4 benefice ; he plaieith *Symon Magus*, he will buy it, and ^{Magus and} with *Judas* the other will sell it, and at length it is ^{Judas.} gotten for gold, and spent with wickednesse to the slaunder of the Church. God defend us from such rakers and Simoniakers.¹ The 8 second is sicke of the mother, and like vnto heires, when as the fathers haue left theim faire landes, they mourne of the chine, and are never contented, but wimper and whine vntill the ^{Children sick of} mothers are dead ; and when it so cometh to passe, their ^{the mother :} ^{remedie is the} 12 wicked couetousnes by one meanes or other cometh to ^{gallows.} shame and pouertie. This honest man gapeth for a vounson of a benefice before it is fallen, and doeth catche it or it cometh to the ground, before the death of the discombent. He will not suffer it to 16 fall into relappe. This man is a steward to a greate man, or kepeth his hall garden or barnes, or is a wise man and a good husband. Looke where his maister is patron ; there he hopeth to be person. He gathereth for his yong maisters, his patrons sonne[s] ; his patron 20 must be his executor or some of his maisters kinsmen. This fellow walloweth in benefices, as the Hedgehog doeth with apples upon his prickes, & hath the benefite but of the apple in his mouth ; he getteth nothyng of his promociions but onely one little benefice, yet his master 24 wil snatch at that, either to saue the woll or lambe. And ^{Patrons charitie} so hee hath onely the shels or glorious titles of promotion, but the geuer hath the swete kernels. God amend this, good ^{Spirituall pro-} wife ! The third is one whiche sheweth the state of ^{motion.} 28 learned men labouring long time in studie and diuine vertue, whiche are wrapped in pouertie, wantyng the golden Rake or gapyng mouth. This man hath verie fewe to preferre hym to that promo- ^{Symonia.} 32 tion ; he smiteth himselfe vpon the breast, he wepeth and lamenteth that vice should thus be exalted, ignoraunce rewarded with glorie, coueteous men spoilyng the Church by the names of Patrones and geuers, whiche are Extorcioners and Tellers ; they care

¹ Ed. 1564, Simoniakes.

not to whom so that it be raked with the golden racker.¹ Wel, wel,
God of his mercie amend this euill Market.

Vxor.

4 Upon that wall is painted a mans skin, and tanned, coloured like
vnto Leather, with the skin of the handes and feete, A Judges skinne.
nayles and heere remainyng; and the skinne is spread abroad, in
the whiche is written certaine wordes, which I doe not vnderstand.

8

Civis.

Wife, I wishe more suche leather or els fewer suche Carcases as
suche skinne² hath contained in it. It is the Skin of a wicked
Judge, a Lawier, whiche plaid on bothe handes. This A wicked
Judge, his re-
wards.
12 gentleman loued golde aboue God, and crueltie aboue
justice; bothe his eares were stoppéd, his eyen open; hee had
respect of persones, specially who brought in lucre, and made hym
humble courtesies: them he would defend, although their causes,
16 in righteousnes deserued it not. The innocent he oppressed that
wanted, and vndid manie a manne. His maister beyng A good Prince.
a greate prince (in the whole multitude of the people, and speeciallye
of the Lawiers to teache³ them to decline from euill and
20 do good; to haue the eares open, to heare bothe riche Money doeth
greate mis-
chief in the
worlde.
and poore alike in the seate of Judgemente, to haue
lame handes in takyng of money, which is the roote of all euil
among them), commaunded his Skin to be flaine from his fleshe, he
24 beyng yet leuyng, roaryng, with blood runnyng from his bodie, and
died in a case moste miserable. Uppon whose Skin is this writyng,
hangyng in the judgement Halle before the place of Justice:

Judex qui non querit⁴ veritatem debet excoriari: A Judge which
28 will (for lucre) not seeke out the truthe (in the lawe) ought to haue
his Skin flaine from his bodie.

Vxor.

Here standeth a woman of moste excellent forme in shape, and
32 fairenes in beautie, with a croune of riche golde, with seuen precious

¹ The words 'with the golden racker' are not in ed. 1564.

² Ed. 1564, leather.

³ Ed. 1564, 'to certifie them. And to decline,' &c. ⁴ Ed. 1564, queret.

stones fixed in the border of her croune, couered with a costely mantell from her pappes downwarde, her breastes naked; the right brest geueth milke vnto the mouth of the yong childe on the right side, and from the left brest floweth blood into the mouth of an other 4 childe: what meaneth this?

Ciuis.

It is a goodly picture, and signifieth the estate of an vniuersitie, or multitude of scholars which cometh to be nourished Uniuersitie and fruites thereof. 8 in learnyng; whiche mother, the vniuersitie, beyng crowned with the seuin liberall artes fixed in her croune; and as manie as tast of her doctrine in the better part in vertue to this ende to doe well, be blessed: thei do tast upon the right breast; but the 12 lefte breaste yeldeth forthe doctrine of Errours, Magiques, Papistrie, &c. To this ende to persecute, robbe, and spoile Christes Church, God graunt that both these breastes maye geue good milke to nourishe the people of God in one holy doctrine, to eche One pure well geueth but cleane water. 16 vocation, to agree in vnitie like brethren, and that the uniuersities maie teache the learned actes and one true religion in this Christ our Lords.

Vxor.

20

What is that picture whiche graffeth a golden Impe upon a Leaden stocke, with a bagge of money of greate bignesse hangyng about his necke.

Ciuis.

24

It should seeme to be a pitifull case; it is a noble, couetous Senior, whiche for goldes sake dooe make disperigiment of his blood, mariyng and sellyng his sonne and heire vnto some Extorcioner, or shamelesse vsurers daughter, whose fruites are so infected on the 28 mothers side that they will become as counterfect, craftie, compounded mettall, and neuer come to the true touch stone againe¹ as pure gold, But corrupted through couetousnesse and naturall coniunction, as we doe se graffes of trees fixe yonge impes, although the impe be of a fine Pippin, and grafted into an euill stocke. You shal know

Note also that vertue & gentleness maketh gentlemen. Euen so sun-cient blood, wrapped in vice, is but grosse gentleness. 32

¹ Ed. 1564 omits 'as pure gold,' and proceeds 'The fine mettall is so corrupted.'

that fructe by the tree, a plague prepared for gentlemen for their abuse, and¹ also for poore men matchyng the vngentle gentile.

Vxor.

- 4 Upon that Table before you is painted a naked manne, lyng
dounne wounded, Upon whome feedeth manie Flies with full bellies;
and there commeth an other man with² a greene braunche of Rose-
marie, and³ beate them awaie.

8 *Ciuis.*

- It should appeare by the circumstaunce that it is not hurtfull to
keepe officers still in place; for when thei haue filled
their purses, and haue all thinges accordingle, they are
12 well; and if thei be remoued eftesones, the newe hongrie
Flies will vexe the bodie of the common weath, and neuer cease
untill thei be also satisfied, &c.

A Metaphor.
The hongrie
Flye will fill his
bellie.

Vxor.

- 16 Yet what is that man, I prae you, that sitteth in a riche throne
a sleepe, and one dooe blowe in his eare with a paire of Golden
bellowes, and another do picke his purse?

Ciuis.

- 20 That same is a mightie persone, ouercome with adulation or
flatterie, carelesse swimming in pleasure and vain glory,
whom his men do vse like an honie combe, and daiely
spoil him of his riches by sondrie fraudes, whiche he perceiueth not.

*Flatterie of
noble menne.*

24 *Vxor.*

- And what meaneth yonder Mule, holdyng his hed so lowe, with
a plaine blacke foote clothe, shodde with golden shoes?

Ciuis.

- 28 Wife, silence nowe is beste; I will saie nothyng to the matter.
The Mule carieth a Maister that will dooe nothyng but
for golde, and the fooles of the worlde that loue debate
and strief must shooe this Mule.

*Who shall shoe
the mule?*

¹ The words 'and also . . . gentle' are omitted in ed. 1564.

² Ed. 1564, which with. ³ Omitted in ed. 1564.

Vxor.

Here is a rowe of pictures like Prelates, painted one by an other in the border, in three partes. The first are barefooted men, barehaddes, long garmentes, and booke in their handes: some of theym are bloodie. The seconde companie are mitred, and shode with Sheperds hookes in one hande, and booke in the other hande. The thirde sorte haue Swordes in their handes, crowned with triple crownes, clothed in kynglie robes, with frounyng faces, and booke vnder their feete; and next after them sitteth an olde mangie slaue naked, with a triple Croune, makyng or patchyng of a Nette, from whom goeth as it were menne laden with tounes, woddes, and treasure.

The description
of the Romishe
church.

4

12

Ciuis.

Wife, this is the true Church of God, and the malignaunte Sinagoge of Antichrist figured; firste the true preachers and Martyres of Gods Church, simple menne, whiche folowed most nere the Testament of Christe. After this persecution then entered Confessours, good men which liued well, and accordyng to the Apostles doctrine were good Shepherdes, withstoode the Wolues of heresies, &c.; kept hospitalitie, and liue[d] accordynglie, and wexe¹ as Lambes and good Wheate. Then for the sinnes of Princes and wickednes of men, came in Wolues among Lambes, Darnell choked the Lordes field, oppressours of Princes, emptiers of Purgatorie, and fillers of helle, raisers of debate, shedders of bloodde, makers of Martyres, menne of warre, destroyers of the true church, erectours² of Idolles, vsurpers of kyngdomes, and treaders of Goddes truthe vnder their vile feete; whiche feete kynges haue kissed, suche is the pride of the Pope.

The description
of the prelates
of the Romishe
Church.

16

The Popes
Sickenes.

28

Then the Pope sitteth all naked, woorkyng now through Gods woorde; Antichrist is reueled and seen what hee is, foule, lothlie, clothed in shamefull decrees, wicked lawes and filthie life, and despised of manie nations, saue of his owne children; now patched his olde Bottelles, whiche will kepe no new wine, neither can he well peece Christes pure cloth and his ragged

The Popes
practice.

32

¹ Ed. 1578, waxe.

² Eds. 1573, 1578, erectours.

³ Ed. 1564, and is.

tradicions together; neither wil this¹ net pleasure the Church, in
 whiche nette hee hath² taken the seruauntes of Christe: shed their
 bloodde. He maie bee rather called a murderer then a fisher; he
 4 neuer had saint Peters nette since the Pope came to the church of
 Rome; now clouteth he a nette with his rotten Decrees, Counsailes,
 glosing it with Gods worde. Like the Angell of darkenesse trans-
 formed into the similitude of an Angell of light; but his nakednesse
 8 is seen for all his title of his holines and riche Croune. Now as
 manie as will not obeie his maistership, he geueth awaie their king-
 domes, dukedomes, prouinces, and gooddes, after the example of his
 patrone, not S.³ Peter, whiche forsoke worldly thinges, The Popes
 12 but rather sathan, whiche would haue giuen Christe almosededes.
 muche riches to haue honored him. But the landes of Princes are
 too heauie to be caried with his porters, and also too hotte Popes porters.
 to be troden vpon of anie of his messengers; his net is verie good to
 16 catche the great Papist⁴ withall, to store the Popes holie pondes at
 Rome: this net is the inquisition.⁵

Vxor.

I will aske but on or two questions; and now our diner is redie.
 20 I praie you what meaneth yonder shepherd to clip the sheepe so nere
 that he bleedeth? it is well painted.

Ciuis.

It semeth a coueteous land Lorde, that doe so oppresse the tanaunt
 24 with fines,⁶ rents, bribes, &c., whereby he and his familie Coueteous
 dooe liue in great miserie like slaues, with continuall landelords.
 penurie and affliction of mynde, and he will neuer suffer the wolle
 too growe to the full staple, at length to his owne decaie.

28

Vxor.

What meaneth yonder foole, that stand upon the tree and cutteth
 the arme thereof⁷ asonder wherevpon he standeth with a A foole.
 sharpe axe, and is fallyng doune hymselfe?⁷

¹ Ed. 1564, his.

² Ed. 1564, haue.

³ Omitted in ed. 1564.

⁴ Ed. 1564, Onole.

⁵ The words 'this net is the inquisition' are omitted in ed. 1564.

⁶ Ed. 1564, fine, rent, bribe, &c.

⁷ Omitted in ed. 1564.

Ciuis.

Under this¹ predicament is comprehended all traitors against princes, children against Parentes, seruauntes against Maisters, poore against rich, ternauntes against their² lordes, &c. ; therupon³ thei doe 4 liue and haue their staie in this worlde, and will seeke their hurtes, whiche in deede is their owne decaie, losse, and destruction in the ende.

Vxor.

8

Good God ! what meaneth that bloudie, naked picture, with a sharpe Rodde in eche hande, woundyng his bodie, and spoyled of all his apparell ?

Rebels and
knaues.

Ciuis.

12

God sende peace in the christen realmes, good Susan,⁴ that do signifie by the circumstaunce of some old, wise Painter, <sup>Peace and
untill God
sende us.</sup> that when the bodie and state of anie Realme or realmes of vicinitie, or nerenes together ; being as handes to one bodie, or 16 helpers to eche other ; If thei bee at strief, the whole bodie wher-upon thei are deriued, shall eftesones through the same be ruined and brought into perill. In this matter I will talke no further as now.⁵

Vxor.

20

Husbande, in this fine border is curiously painted a house, builded of stone, and with manie strong doores and windowes, barred and railed with strong yron barres ; And before one of the doores standyng a man⁶ in a plaine poore coate, with ^{Ludgate.} 24 white sleues, and a little bodie⁷ standyng behinde hym with a faire gounne in his armes, Marchaunt like, in a fine blacke ^{Make shifts.} cappe ; and ouer the dore is written, *Veritas non querit angulos.* I knowe not the meanyng. 28

Ciuis.

In deed, truthe seketh no corners, as these euill disposed, vile Theeues doe, although it was ment to helpe some honest decaied

¹ Ed. 1564, that.² Omitted in ed. 1564.³ Ed. 1564, whereupon ; ed. 1573, wherupon.⁴ Ed. 1564, good dame.⁵ Ed. 1564 adds 'let vs go to diner a Gods name. Roger, what good felowe is here, to kepe me and your maistres company.'⁶ Ed. 1564 adds 'with a yelow cappe.'⁷ Ed. 1564, and a little boie standeth behinde hym.

citizens, that thei should not bee vttlerie destroyed of
 pitillesse creditours, but after thei might rise up againe;
 now the bankeroote is in duraunce, hath lost his cre-
 4 dence; hee is in prison, where as his credence is spoiled
 and gone: no man will trust him. But that inne hath a priuiledge
 to increase manie gestes by this meanes, that thei maie haue libertie
 with a little aplesquire, to be his keper, or agree with the keeper of
 8 the place,² which chaungeth his apparell and countinaunce, crepyng
 into corners, making bargaines in Blackewelhaule,³ takyng vp euery⁴
 commoditie, refusyng nothyng: all is fishe that commeth to the nette;
 he setteth hande and seale to euerything, he sweareth he
 12 would not lose his credence for thousandes, hee geueth
 swete wordes, he knauishly robbeth, undoeth, spoileth the widdowe
 and the honeste pitifull countreman⁵ or true citizen; and when he
 hath vndoen theim, he runneth to his place againe, as the Fox dooeth
 16 to his hole, and liues⁶ by the spoile.

Seignior
shiftes.¹

Happy priuiledge
and subtle prac-
tise.

Perillous
thousah bank
routes.

Vxor.

What meaneth this straunge picture? Here standeth a manne
 double, or in twoo, twinnes back to back; the one side is lustie,
 20 faire, riche, and yonge, and beautiful; the other side seemeth sicke,
 foule, poore, and olde; in the yong mannes hande was
 a grashopper, and in the old mannes an Ant without
 feete?

Yong & foliabe,
olde and beg-
gerlie.

Ciuis.

In that table is liuely declared mankinde, both the tyme of his
 youth, in felicitie, with the careless grashopper, gatheryng nothing;
 but spoileth house, lande, &c., in bankettes, vice, apparell, and
 28 harlottes, &c.; and when age commeth hee would be thyrftie, and
 then can get no more then the lame footles ante. Then maketh he
 exclamation, sayyng, oh! what gooddes did my father
 leaue mee; what good counsaill my frendes gaue me;
 32 but I esteemed none of theim both, but in fine lost
 tyme.

A wretche that
refused good
counsaille in
tyme.

¹ Ed. 1564, shifters. ² Ed. 1564 omits 'or agree . . . place.'

³ Ed. 1564, bargaines in euery place. ⁴ Omitted in eds. 1573, 1578.

⁵ Ed. 1564, marchaute. ⁶ Ed. 1564, liueth.

both riches and frendes, and now I am in great pouertie, sicknes, and age. Lette other men take example by mee, and remember the wisdom of Salomon, sayng: *Vade ad fornicum* [sic] *o piger et considera vias eius et discce sapientiam*, &c. Goe thou, idle bodie, to 4 the Ante; consider, and marke well her waies, and learne wisdom; she hath no guide, prince, nor law A lesson for a lubber. geuer, but gathereth in somer to kepe her in winter, &c.

Vxor.

8

There is also painted a lustie yong man, stouping doune to a vessell, in which swimmeth bothe Eles and Snakes; he seemeth to catche one of them: what meaneth that?

Ciuis.

12

Ha, ha, ha! it is merrily¹ handled; forsothe, it is one that is ouer come either with loue or coueteousnesse. He goeth a Of a wower how he sped. woyng, my dyng, dyng; and if he spedeth, my dear-lyng, what getteth he, my swetyng? Forsoth, either a serpente that 16 will styng hym all his life with cruell words, or els a² swete harte with pleasunt speache, that when hee thinketh her moste sure, hee hath but a quicke Ele: you knowe where. Ha, ha, ha! Wel fished.³

Vxor.

20

There⁴ standeth a manne in comely, faire attire, like vnto purple in Graine, A longe purse by his girdle, and a chaine of golde about his necke. He hath a Lyon in a chaine on the one side, and a Fox in a slippe on the other side; it is a trim picture, well painted. 24

Ciuis.

Thus goeth it with the worlde, that where as menne by crafte and flatterie of the Foxe can not deceiue the poore widow and fartherlesse, as often tymes thei do, good Susan; then Eccle. V. Eccle. lxxx. Abacu. i. a. most cruellie, with violence, they use the forse of the 28 Lion, with greuous wronges, extortion, and violence; neither regarding the goodes, teares, or liues of them whom thei doe oppresse, nor

¹ Eds. 1573, 1578, merely.

² Omitted in ed. 1564.

³ Eds. 1573, 1578, finished.

⁴ 'There standeth . . . Aske me no more questions, good Susan' (p. 94) omitted in ed. 1564.

Gods curse. This is a pitifull case, marke it well. That when God doeth laie on his crosse, as by the death of the housebande, how is the widowe handled, and the fatherlesse, &c. Doe not the wicked
4 put to their handes with robberie, and thei whiche flattered, the father with the Fox, will destroie the sonne with the Lyon.

Vxor.

Who is he that sitteth betweene twoo stooles in that corner?

8

Ciuis.

This felowe would serue two maisters; his name is Jacke indifferent, two faces in a hooda. He beareth fire in one *Apoca. xx.*
hande, and water in an other; a Papiste and a Protestante, God and
12 Mammon; the Alcaron of Mahomite is as good to hym as the Bible of Christe. The childe when he thinketh hymselfe moste surely sette, then falleth he sonest to the grounde. Bothe his maisters will slippe from hym; he is spewed forthe for that he is neither
16 hotte nor colde.

Vxor.

There is painted a sober, modeste, and a comely picture; in his right hande a Cuppe of fine golde, and in the lefte hande an olde
20 ragged garment: what meaneth this?

Ciuis.

This is an excellent inuention, and thus it is alluded verie well to the saiying of the wiseman, admonishyng all men with these
24 woordes: Vse well the tyme of prosperitie, and remember the tyme of misfortune; for God, saieth he, maketh the one by the other, So that a man can finde nothyng els under the Sonne.

Vxor.

28 What beaste is that hauyng many colours, one bodie, and seuen horrible heddes?

Ciuis.

The bodie of sinne with many infernall heddes: wickednesse in
32 euery place under the Sonne.

Vxor.

> What ship is that with so many owers and straunge tacle? it is a great vessele?

Ciuis.

This is the ship of fooles, wherin saileth bothe Spirituall and Temporall of euery calling. Some there are Kynges, Queenes, Popes, Archbishoppes, Prelates, Lordes, Ladies, Knightes, *Note this well.* 4 Gentlemen, Phisicions, Lawiers, Marchauntes, Housebandemen, Beggars, theeeues, hores, knaues, &c. This ship wanteth a good Pilot, the storme, the rocke, and the wrecke at hand, all will come to naught in this Hulke for want of good gouernement. 8

Vxor.

What number of men in harnesse are these? Some sleapyng, and many of them semeth to goe wisperying together, and behind them there appereth other men putting forth their heddes out of 12 corners wearyng no harnesse.

Ciuis.

These are not only the Constables with the watchmen in London, but also almoste through this realme, moste falsely abus- *Constables and* 16
yng the tyme, commyng verie late to the watche, sitting *their watche.*
doun in some common place of watchyng, wherein some falleth on slepe by the reason of labour or muche drinkyng before, or els nature requireth reste in the night. These fellowes thinke euery hower a 20
thousande vntill thei goe home, home, home, euery man to bed. God night, God night! God saue the Queene! saieth the constables, farewell, neighbours. Eftesones after their departyng creepeth forthe the wilde roge and his fellowes, hauyng two or three other 24
harlottes for their tourne, with picklockes, handesawes, longe Hookes, ladders, &c., to breake into houses, robbe, murther, steale, and doe all mischief in the houses of true men, vtterly vndoing honest people to maintain their harlottes; greate hoses, lined clokes, 28
long daggers, and feathers, these muste be paid for, &c. This commeth for want of punishment by the daie, and idle watche in the night. God graunt that some of the watche be not the scoutes to the theues. Yes; God graunt that some men haue not conspira- 32
tors of Theues in their owne houses, whiche, like Judasses, deciuie their maisters. If this watche bee not better looked vnto, good

wife, in euery place in this realme, and all the night long searchyng euery suspected corner, no man shall be able to keepe a penie, no scant his owne life in a while. For thei that dare attempt suche
 4 matters in the citie of London, what will they doe in houses smally garded, or by the high waie? Yet there is mucche execution, but it helpeth not, it is the eccesse of apparell. Hose, hose! great hose! too little wages, too many seruing men, too many tipplyng houses, too
 8 many drabbes, too many knaues, too little labour, too mucche idlenes.

Vxor.

Jesus, Jesus! good husband, but one question, and then to diner. What are all these, two and two in a table? Oh, it is trim.

12

Ciuis.

These are old frendes; it is well handled, and workemanly. Willyam Boswell in Paternoster rowe painted them. Willyam Boswell, a Painter.
 Here is Christ and Sathan, saint Peter and Symon
 16 Magus, Paule and Alexander the Copersmith, Trace and Becket, Martin Luther and the Pope, Ecolampadius and Fisher, sir Thomas Moore and Jhon Frith, bishop Cranmer and bishop Gardiner, Boner wepyng, Bartlet grene breche, Galen and Gregory Wisdom, Anicen
 20 and George Salthous, Salomon and Will Sommer, The George Salthous. Cocke and the Lyon, the Wolfe and the Lambe, and thus I doe ende. Aske me no more questions, good Susan.

Roger.

24 Sir, there is one lately come into this Inne¹ in a greene Kendall coate, with yellowe hose, a bearde of the same colour, onely upon the upper lippe, a balde chin,² a russet hatte, with a greate plume of straunge feathers, and a braue scarffe about his necke, in cutte
 28 buskens. He is plaiyng at the treatrip³ with our hoste Mendax is described. sonne; he plaieth tricke vpon the Gitterne, and daunce Trenchemore and Hey de Gie, and telleth newes from Terra Florida. He looketh a squinte, he daunceth vp and doune;⁴ I did see him

¹ Ed. 1564, hall. ² Ed. 1564 omits 'a balde chin.'

³ Eds. 1564, 1573, trea trippe.

⁴ 'he daunceth vp and doune' omitted in ed. 1564.

giue the good man a pece of a Unicornes horne good against poison ;
he semeth a pretie scholer. But I heard hym praie the chamberlain
in his eare to lende him vi^d upon a pressing yron, which chamberlain
refused the gage. 4

Ciuis.

Roger, call hym to¹ dinner, it is some pleasaunte fellowe, and
laketh money ; be like through trauaile the poore man is Well taken.
driven to his shiftes, and would make other men merie 8
when he weepeth in his owne² harta.

Vxor.

Good housebande, call in some graue companie. What should
suche Jackes and tospottes dooe here? He semeth to A good wif. 12
be some theef or ruffin. Fie on hym, verlet, fie, fie!

Roger.

By our Ladie, I will fetche hym into diner; he is a good com-
panion for me. Wee shall heare newes. News. 16

Ciuis.

Goe thy waies quickly.

Roger.

Sir, my maister and my maistres praie your Maistershippe to 20
take the paines to come to their chamber, whereas you A gentle
shal be hartely welcome to their dinner. gretynge.

Mendax.

Sir, I will waite upon them, but first I will vpon this whetstone 24
sharpe my knife. ?

Roger.

Sir, here is this gentleman come to keep you companie.

Ciuis.

28

He is moste hartely welcome, set hym a chaire; giue him a
trencher and a napkin. I praie you take parte of suche as God hath
sente; if it were at London I might make you better chere, but here
I cannot. 32

¹ Ed. 1564, into.

² Omitted in ed. 1564.

Mendax.

Here is good cheare; I was there within these ten weekes that I
 would haue giuen twentie shillynges for suche a loafe as *Mendax does*
 4 this, whereas no suche cheare was to be had. *beginne.*

Civis.

Where was it,¹ I praie you, gentle maister? I cannot tell what
 to call you, nor of what countrie you are.

8

Mendax.

Sir, I was borne nere vnto Tunbridge, where fine kniues are
 made; my name is *Mendax*, a yonger brother linially descended of
 an auncient house before the conquest. We giue three *Mendax,*
 12 Whetstones in Gules with no difference, and vpon our *his armes.*
 creste a lefte hand, with a horne uppon the thombe, and a knife in
 the hande. The supporters are a Foxe on th' one side, and a Frier
 on the other side. And of late I traueiled into Terra Florida, whereas
 16 I felt both wealth and woe; the blacke oxe neuer trode vpon my
 foote before, a dogge hath but a daie. We are borne al *A Buffian.*
 to trauaile, and as for me I haue but little to lose, yet I am a gentle-
 man, and cannot find in my harte to plaie the slaue, or go too cart;
 20 I neuer could abide it, by the masse.

Civis.

You speake like a wiseman. I perceiue by your behauioure that
 / you haue been well brought vp. I praie you, where is *Ironia.*
 24 that land?

Mendax.

Many M² miles beyonde Torrida Zona, on the Equinoctiall line,
 in the Longitude nere vnto the Pole Antartike; it is an *Terra Florida*
 28 C.M.³ miles long, and is in the part named America; *described by*
 and by the waie are the Islandes called Fortunato or Canaria, whose
 west partes be situated in the thirde Climate.

Civis.

32 It was a daungerous trauaile into that countrie; where landed
 you? At what place?

¹ Eds. 1564, 1573, that. ² Ed. 1564, C. ³ Ed. 1565, xvij. M.

Mendax.

Wee sailed to the Islandes of Portum Sanctum, and then to Medera, in whiche were sondrie countrees and islandes, as Eractel-entia, Magnafortia, Grancamarie, Tenereffe, Palme Ferro, &c. And 4 our capitaine went with his Soldiours to lande. And at our first commyng nere vnto the Riuer in one of these Islandes, as we refreshed our selues among the Date trees, in the lande of Palmes, by the sweete welles, we did, to the greate feare of vs all, se a great 8 battaile betwene the Dragon and the Vnicorne;¹ and, as God would, the vnicorne thrust the dragon to the hart; and, againe, the dragon with his taile stong the vnicorne to death. Here is a peece of his horne; the blood of dragons is riche; the² battaile was ^{A battaile very} 12 worth 200 markes to our capitain. Then we traueiled ^{profitable.} further into Teneriffa, into an exeedyng high mountaine, aboue the middle region, wheras we had greate plentie of roche³ Alom, And might well heare an heauenly Hermonie among the Starres. The 16 moone was nere hand vs with marueilous heate; and ^{He was near} when we came doune at the hill foote growe many ^{the Starres.} grosse herbes, as Louage, Laserpitium, Acanthus and Solanum; and whether it was by the eatyng of Solanum or no, there was a greate⁴ 20 mightie man naked and hearie, in a deepe slepe, whom wee gently suffered too lye still. He had a greate beard in which a birde did breede, and brought her younge ones meate; this⁵ man slepte halfe a yere, and waked not. Our capitain declared vnto vs ^{no lie, no lie.} 24 that the spials had vewed the lande, and how that our enemies were at hande. The next daie moste fearfull people painted with sondry colours approached in strange beastes skinnes, with Flint so were their shaftes and dartes made,⁶ with whom wee fought and slewe, 28 and tooke some, and yet the people so assaulted vs, that with much difficultie wee recovered our Barkes; and then wee sailed forthe, and chaunced to let fal our sounding lead newe tallowed, whervpon did sticke gold. With all spede we sent doune our diuers, and so within 32 three daies we gathered thirtie hogsheddes of fine gold, besides twoo

¹ Eds. 1573, 1578, Vnicore.² Eds. 1564, 1573, that.³ 'roche' omitted in ed. 1564.⁴ Ed. 1564, verie mightie.⁵ 'this man . . . waked not' omitted in ed. 1564.⁶ Ed. 1564 omits 'made.'

buttes of orient perles; al the shore was full of currall. From
 thence wee sailed to the greate Isle called Madagasta,¹ in Scorea,
 where were Kynges, Mahumitaines by religion, blacke
 4 as denilles. Some had no heddes, but eyen in their Mendax bringeth
good tidynge
of treasure and
richesse, and
where it is.
 breastes. Some, when it rained, couered all the whole
 bodie with one foote. That² land did abound in Ele-
 phantes teeth; the men did eate Camiles and Lions fleshe. Muske
 8 and Zeuet in euery place did abounde, and the mother of perle,
 wherof³ the people made their platters to put in their meate; thei
 dwell emong spice; the ground is moiste with oile of precious trees.
 Plenty of wine out of grapes as big as this lofe; muche Peper; thei
 12 cannot tell what to doe with Suger; but that their marchauntes of
 Maabar, twentie daies iourney of, doe come and take of their gooddes
 franckly for nothyng; but some of them do bryng yron to make
 edge tooles, for which thei haue for one pounce twentie⁴ pounce of
 16 fine gold; their pottes, pannes, and all vessell are⁵ cleane gold
 garnished with Diamondes. I did see swine feede in them.

Civis.

Did you se no strange foules there and fishes?

20

Mendax.

In the isle called Ruc, in the great Cans lande, I did see
 Marmaides and Satyres with other fishes by night, came fower miles
 from the sea, and climed into trees, and did eate dates and nut-
 24 megges, with whom the Apes and Babians had muche fightyng,
 yelling, and cryng. The people of the land do liue by The beste meate
and the worste.⁶
 eating the fleshe of women. In this land did I se an
 Ape plaie at Ticketack, and after at Irishe on the tables with one of
 28 that lande; And also a Parate giue one of their gentlewomen a
 checkmate at Chesse. There⁷ Gese daunce Trenchmore.

Civis.

God keepe us⁸ from those cruell people.

¹ 'Madagastat' in Ed. 1573.

² Ed. 1564, The.

³ 'wherof' omitted in ed. 1564.

⁴ Ed. 1564, twelve.

⁵ Ed. 1564, is.

⁶ Ed. 1564, worste meate.

⁷ 'There . . . Trenchmore' omitted in ed. 1564.

⁸ Ed. 1564, me.

Mendax.

But, sir, as for Birdes, thei are not onely infinit in numbers, but also in kindes; Some voyces moste sweete, and some ^{Birdes of} moste fearfull; Nightingales as bigge as Gese, Oules ^{straunge kindes.} 4 greater then some horse; and there are birdes that doe lye in a rocke where Dragons are, whose Feathers on¹ their wynges are thirtie foote long, the quill as bigge as a canon roiall; also I heard Parates dispute in Philosophie, Freshe in Greke, and² sing discant. Also 8 there are a people called Astomis,³ which liue very long, and neither eat nor drinke, but onely liue by ayre and the smell of fruites. In Selenetide there are women, contrary to the nature of other women, doe laie egges, and hatche them from whom doe children come 1. 12 tymes greater then those which are borne of women. There did I see Scipodes hauyng but one foote, whiche is so broad that thei couer all their bodies for the raine and the Sonne.

Item, I did see men hauyng feete like horse, called Ipopodes. 16

Item, I did see the Satyres halfe men and halfe Goates playyng vpon Cornets.

Item, I did se Apothami, halfe horse and halfe man.

Item, I plaied at tables with the people called Fanesis,⁴ whose 20 eares were as long as clokes, coueryng all their bodies; nere them is the great citie called O, iiij.c. miles within the wall; the wall was Brasse, twoo M gates, sixe C bridges as bigge as London bridge; the Citie paved with golde. Naked menne dwell there with twoo heades 24 and six handes euery man. There did I se apes plaie at Tennis.

Civis.

I praie you is there any plentie of precious stones?

Mendax.

28

Verie many, but harde to come by; but in the island Zanzibar is muche plentie of Ambergrise, that thei make claie ^{Ambergrise as} for their houses withall; there, if wee had holden ^{plentifull as} ^{claie.} together like frendes, we might haue gotten a worlde.⁵ When⁶ I 32

¹ Ed. 1573, in.

² 'and sing discant . . . apes plaie at Tennis' omitted in ed. 1564.

³ Ed. 1573, Astomij. ⁴ Ed. 1573, Fanesij. ⁵ Ed. 1564, a great kingdome.

⁶ Ed. 1564, O my hart! it maketh it blede when, &c.

doe remember it, alas,¹ alas, euery man is but for hymself; you maie consider what diuision is; Emeroddes, Rubbies, Turkies, Precious stones moste plentifull. Diamondes, & Saphiers were solde when we came
 4 thether first for the waighte of yron; a M riche Turkesses were solde for iijs iiijd;² to bee shorte, one with another, after Diamondes gathered with rakes. iijs iiijd a pecke. Our men gather³ vp Carbuncles and Diamondes with rakes under the spice trees.

8

Civis.

How chaunce you brought none home in to this realme.

Mendax.

Oh, sir, wee filled twoo shippes with fine gold, three shippes with
 12 Ambergrise, Muske, and Vnicornes hornes, and twoo tall A great loce, it hath undon all England. Barkes, with precious stones, and sailed by the Adamante
 stones, which will drawe yron vnto theim, and so caste awaie the greatest riches in Heathenes or Christendome. After that cruell
 16 chaunce we came vpon the maine lande of Cuba, in the greate and mightie lande of America. where as the people called Canabals do dwell in caues, rockes, and woodes; there as women will Cruel women.
 eat their owne children, and one man an other, and thei are
 20 Gyantes moste high and fearfull, all goe naked; the[i] neither knowe good humanitie, humaine policie, religion, lawe, nor A good commonweath. chastitie. One is equal with another, the strongest of
 bodie are chifest, for there al is ruled by force and not through
 24 reason, after the maner of Swine. Children loue their fathers no more than Pigges doe the Bores, for thei saie luste causeth generation. And when their parentes are very old thei bryng them to an exceeding high mountain, where as is a greate tower builded vpon a Rocke,
 28 vnder whiche tower is the golden Myne, in which Myne there bee twoo greate monstrous dragons kepyng the same, which The price of golde.
 wil neuer suffer the children to come to receiue the
 benefites of that place vntil such tyme as thei haue slaine their
 32 parentes, and cast their flesh into the caue, and washe[d] the dragons Image which are within that tower, made of precious wood, with the

¹ Ed. 1564 omits 'alas, alas.' ² Ed. 1564, for iiij. d.

³ Ed. 1564, gathered.

bloud of their saied parentes. From whence¹ we traueiled into an island, where as it neuer raineth but once a yere, and that is in the moneth of July, whereas Nilus runneth by giuyng benefit vnto the plaine countrie, whereas spice of all kindes doeth growe. In that 4 Island doeth growe Apples² most plentifully, whiche thei dooe call Lupilum. A little before our commyng was a greate winde, whiche had shaken doune muche fruite and precious spice, and many hundred carte loades of good Hoppes. After 8 whiche fell doune plentie of raine, raisyng a myghtie floud, incontinent succeded a burnyng heate, for it is vnder the Equinoctial line or Torrida Zona. In fine, throwe this coniunction³ of the Sonne mouing this boilyng of the water, through the help of muche spice, I neuer dranke suche Hipocras wine nor Beere; the Flemynges haue founde out the commoditie 12 and caren to transport no more Hoppes hether vnto us. And if good lucke had been our⁴ lord, we had made our selues and all the christian kingdomes for euer. 16

A miracle of
double Bere.

Where it re-
maineth [rain-
eth] double
Bere.

A feaste for
Flemynges.

Civis.

Alas, alas, what was that? I pray you tell me. I am sorry that you and your frendes haue traueiled thus long, and haue been in 20 daunger for nothing. But I perceiue you haue been a greate traueiler, and haue seen many countries, woodes, and riuers.

Mendax.

*Non finis erit si prosequar omnia verbis,
Flumina et specos, campos, siluasque lacusque,
Colles, apricosque siunosque undequae portus,
Omnia sunt vidi. Now let them go,
I haue seen those thynges and mane moe.* 24 28

Loquax

Syr, in the landes beyond Cuba or as the Cosmographars cal Lamiam or Ianicam, whereas the people doe curse the Sunne at noone because it burneth them, there⁵ is a fletyng Island swymming about the sea, by what meanes I knowe not, whether occasioned by Corcke, Wooll, &c.; it woulde 32 by the winde shifte from place to place. Sume saied

A new land that
swimmeth,
commyng from
Paradise.

¹ Eds. 1564, 1573, thence.

² Ed. 1564, hoppes.

³ Ed. 1564, concoction.

⁴ Ed. 1564, our good lord.

⁵ Ed. 1564, there are many Islands among them, there is, &c.

it was a shred of the bankes of Paradise, broken through the force of Ganges, and so in continuance brought downe. It was not brode. In that Isle were but fewe people. And the menne of that place doe
 4 by proper art, with a sharp flint stone, worme the women, Women with wormes in their tongues. and pretely cut their tongues, and take forth a smale Serpente aliue, and heale their Tongues agayne with herbe grace. The¹ Italians make poysons of this Serpent. This Island hath many riche
 8 stones, gold and spice in it, with precious trees, as Agallicum and Guiacum. In that Isle there had been some Frenche men, Guiaicum. whose skinnes were clene cast of in the maner of Snakes; marie, they were full of hooles. This Guiaicum did much pleasure to them belike.
 12 But as wee were deuising howe to steale this lande awaie, and bryng it forthe to the maine Sea with our Pilottes twoo thinges A great loss. letted our purpose. The one was the Hauen mouthe was to straighte, the second the people were to vigilant and letted our purpose. But I
 16 truste I and my companions will make one lustie voyage, and geue an onset, for all wee will either winne the saddle² or loose the horse. We are none but good fellowes; of my parte, I will doe what lieth in me to make menie prentises free, and cause other good yong Honest fellows
 20 Gentlemen in sellyng their land to get thousandes. If men knewe as muche as I dooe in this matter, they had rather venter the best ioynt then be from thence, it is almoste heauen; and if we do wante by the waye, let euery man kepe close, and there we maie
 24 chaunce to find some little fleting Islandes,³ wherein Pirates, helmes of Wapping for their snapping. good Suger, Spice, Silke, Linnen, &c.,⁴ readie made, and that will make readie money, and money maketh a man. Oh, that young menne woulde beleue me, and followe me, I woulde make
 28 theym Lordes or K.⁵

¹ 'The . . . serpent' omitted in ed. 1564.

² So ed. 1564; ed. 1573, sandle.

³ Ed. 1564, adds 'by the waie.'

⁴ Ed. 1564, adds 'do growe.'

⁵ Ed. 1564, omits 'or K,' and proceeds thus:—

Vxor.

Good housebande, hearken in your eare. I would speake with you, swete harte.

Civis.

Speake on youre mynde, good Susan. What is the matter, woman?

Vxor.

Sir, this is a blinde eyed shameles ruffen, a roge, I warrante hym, and

Civis.

Were you euer in the lande of *Ethiopia*?

Mendax.

I knowe all that lande; it is an exeedyng greate lande. It is 4 from the *Equinoctial* towarde the Pole Antartike, and is deriued both of Asia and Affrike; neere the famous Reuer, runnyng through the Islande & the long mountaines called *Luna*. Prester Ihon do dwell in the east parte. The chiefest citie is called *Meroa*, some 8 tyme *Saba*. The Queene of that Citie came to Salomon. I did see him toubmed in *Meroa*, nere hande as brode and as long as Westminster Haule, made of pure Christall and Golde, garnished with costly Saphires and Diamondes, xx pound waight euerie stone. 12 Through the whiche Christall, whosoever had eaten of the herbe called *Apium risum*, growynge in the land *Lekthyophages*, where as the people doe bewitch eche other; then fower houres in the night, through the Christall, one may se King Salomon, Quene Saba, 16 & .iiij.c. ladies daunsing with noble graces in riche attyre, with garlandes of roses on their heddes; and round about the inwarde border of the tombe manie¹ Seraphins with Lutes, Citrons and Harpes playyng

a thefe. This knaue is hable to make children run from their parentes, seruauntes robbe their maisters, yong heires to sell their landes, men to run from their wiues, and women also. You maie knowe She describeth by his Armes of what stocke he cometh; I warrant him a ruffian. from drouning and dying of the Pestilence. Oh, villaine, he wilbe hanged. I dare saie he knoweth al kindes of theues, vagabondes, rousers & hasarders. I like not his words nor his braggyng countenance. Let vs hence.

Civis.

Well, moche good doe you; you haue taken moche paine, but smalle profite; you haue trauailed farre and maie speake by auctoritee. Come, take awaie: paie the reconyng. Roger, horse, horse, and awaie!

Roger.

All thynges are readie, sir.

Well rid of sull store.

Civis.

Fare ye well, gentle frende.

Mendax.

I thanke you of your gentle companie, good gentleman.

Vxor.

Whose faire felde is yonder, &c. [Continuing as on p. 112.]

¹ Ed. 1578, maie.

with greate joye. In the ende, Salomon, as his daiely maner was, kissed only the Quene, and saluted the Ladies, so the Ladies with the Cherubens vanished awaie, and Salomon laie downe by the
 4 Queene vpon a riche bedde, and they twoo did sleepe there. Betwene whom there was a red hande holdyng a long naked Sworde, to guide the Queene, for feare of the thyng that you wot of. This did I see by my troth. Now a little more of the walles. They vse their
 8 magike by stones, wordes, and herbes; with herbes of hot kyndes I haue seen them transforme men into Lyons and Wolues, and manie Womenne into Sowes, she Goates and Apes. With moyste herbes, men into fishes, and women into Apletrees. And in Somer the
 12 trees full of Aples, and sodainly by a secret hid *Antypothia*, these Apples are all transformed into children aliue, and grow a pace, as Barnacles dooe in Scotlande, whiche barnacles do growe upon trees by the Sea side. So doe their children in some places there, but not
 16 euerie where, of this cometh it to passe that the *Anthropophager* are desirous to eate of eche other through these Enchauntmentes and coniuringes; of all flesh they doe loue the Coniurers flesh, and all their kynd, as example. The holie house of the Enquisiters of
 20 Spain sente into that lande of late one hundredth Friars, commaunding them onely, accordyng to the Romishe rules, to set up Aulters at their arriual; and so say masse in their holie golden clothes, and so they did. But when the Canabales spied their bald pates,
 24 and also their coniuringes, neither fearyng Deuell nor Pope that sent them, without anye scruple of conscience they did eate them all; and if I, by the eating of an herbe called *Dorademus*, which a witch taught me, had not been turned into a Dogge, I had been eaten of
 28 them also, and in thende, by good hap, I fed vpon the knaue Friars bones six dayes. My boy was so stronglie bewitched that he is a dogge still. This same is he; he was a gentleman of a good house; he vnderstandeth vs well, and sometyme was a proper man, and
 32 shoulde haue married with one in London called Ione Trim: whiche now are, God wot, of sondrie kyndes, but differ not in conditions, chast, religious, and kynd harted. When I departed from the Canabales Then I ranne from Isle to Isle, and came through a lande of
 36 fire called Hell: it was full of burnynge Salamanders, no more hurte

with fire then fishes are with water. Indeede, a Witche led me through there. I did see and heare many of mine olde acquaintance, but thei did not see me; shee tolde me in her language it was purgatory, sayng thus, *Irepop Si Ireuank sina a yel*. Then came I into the Lande of *Parthalia*, whiche is a lande of Giances, tall men, sum one hundreth foote long, and veriè olde; the guide, by interpretation, tolde mee that one was aliue there whiche was a labourer of Rome when it was firste builded. I did see hym shake xxi bushelles of Oysters from the tree wheras Oysters do growe, which tree was a slight shoote of hight; this was aliue Anno 1562. Then came I iust upon our Antipodie, foote against foote, in a land like ours, and al had been in one climate, of Riuers, Hilles, and Valies like ours. There is Gaddes hill, Stangate hole, Newe Market heath, like ours in all pointes; Also countries like Wales, Tinsdale and Riddesdale; sauing there were some true men but here is scant one in them, I trowe, in Tinsdale.

16

Roger.

I praie you honeste man surreuerence you; cleane felow masse mendhouse, is there any greate Citie in that land?

Mendux.

20

Goodman *Loquax*, my name is not masse mendhouse; I am no Carpenter. My name is *Mendax*, whiche in the *Ethiops* tongue signifieth the name of a greate Citie, the mother of holie religion & truth, and is called *Emor*, in maners like *Modos & Romog*.

24

Civis.

Is there any greate Citie?

Mendax.

I, forsoth, there is one old famous Citie of a great antiquitie, the best reformed Citie of this woorld; the like hath not been hard of, neither red of, nor seen. Barbarous Grekes cal it in their language *Metonoya*, whiche by interpretation in their tongue is called *Ecnut-neper* or *Nodnol*. The land is called *Taerg Natrib*, a most auncient land, and Christians all sworne enemies to the Pope.

32

Civis.

I praie you howe is the Citie reformed?

Mendax.

4 I will beginne first of their Saboth daie, whiche is the seuenth
daie, that is sondaie; and as thei doe in this hedde Citie, so all the
other Cities doe. Townes and Villages all dooe the same, for I doe
knowe theym all, for in that land are 1560 parish Churches. Some-
8 tyme they had manie horrible dennes of Idolatrie called *Seiabba*,
verie riche, whose landes the wise Princes gaue, and changed euen
to some of the temporall priestes, and which haue suche swetenes in
the riches and gaine thereof. Although that many of theim doe
12 loue Papistrie, thei had rather the Citie of Rome with the Popes
holynes were vtterlie burned, yea, and Christes also together, then
they woulde loose their Abbaie Landes. Oh, it passeth *Terra*
Florida, and yet for all this I thinke they are Protestantes; not one
16 Papiste in all that lande, I warrante you; no, nor one wicked liuer.

Civis.

Tushe man to the matter concerning the keepyng of the Saboth
daie tell that to the ende; and then a reckning with our hostes,
20 and let vs departe, it is thre of clocke smitten; I must awaie; I
haue farre to ride this euenyng.

Mendax.

This Citie is greate, well walled, and strongly fortified; warlike,
24 with greate gates, verie beautifull, as euen Hierusalem was. These
gates are locked faste vpon the Sabboth, sayng the small portales,
to this ende that the Citizens dooe not goe, neither ride forth of the
Citie duryng that daie, except it be after the euenyng praier; then
28 to walke honestlie into the sweete fieldes, and at euery gate in the
time of seruice there are warders.

Civis.

What, then, will they not suffer the traueilers and countrie
32 dwellers to Iorneye to their townes and dwellyng places?

Mendax.

No, surely, not one; but that¹ so euer hee be he muste kepe
hollie the Sabboth daie, and come to the churche, both man, woman,
yong and olde. 4

Civis.

It is not possible; who do loke to the yonge children, sicke
folkes, and make prouision for diner and supper?

Mendax.

8

This is the matter; in euerie Churche they haue two worthie
ministers, for there are no pluralities. These men are knowen to be
wise, sober, honeste, and learned; the better learned is the Preacher,
the other dooe minister the Sacramentes; and both of these haue 12
good stipendes, and greates reuerence done to theim. They doe shewe
suche light to the blinde, thei visite the sick, they moue people to
pitie the poore, and forgeue their enemies; and at the sounde of the
bell the seruantes and such as muste attende at home when their 16
maisters dooe come from the Church, at the seconde Sermond all
here the first Sermon, wheras thei doe beginne to sing with holie
Psalmes before the Sermond and also after. And after the Com-
munion is done they soborlie departe, geuyng attendance, that the 20
familie at home of the yong children or sicke be deligentlye looked
vnto, prouidyng the diner for their masters, &c., whiche are present
at the second Sermonde with their wiues, &c. Oh, blessed sight!
the heauenliest meeting that euer was seen or hearde with mortall 24
eyen or eares; would God that I were there againe! There is not
one Usurer: not one.

Civis.

Why, what sight it is, I praie you, or what hearyng that is so 28
heauenly?

Mendax.

There is no mingled doctrine, no tromperie of Papistrie, but the
naked, true, and perfite worde of God. No flattering in the preacher, 32
neither railing, but teaching truly euery manne his duetie to God,
their prince and one to another; the greates curses of the lawe, and

¹ Ed. 1573, what.

sweete promises of the Gospel. There is excommunication of the vngodly, Discipline to the penitentes, and godly reconciliation again into the Church, openly confessyng their faultes, makyng restitution
 4 of wronges, breakyng the othes of wicked bargaines, hauyng the greate feare of Iudgement of God before their eyen, whiche maketh theim to tremble; doyng no wronge one vnto an other, neither by extortion, vsurie, euill ware sold by vntruth for good, &c. With
 8 collections of money for the poore in deede; the idle are sette to worke or sore punished for slothe. Is not this well doen, maister
Ciuis?

Ciuis.

12 If this be true it is a blessed Citie. How doe they spende the afternoone, I pray you?

Mendax.

Euen as thei did in the fore Noone, the communion excepted, in
 16 which place the yong people are examined in the principall partes of the Christen faith. And one thyng did I note in that Cittie, and also in the other,¹ there were no people walking abroad in the service tyme; no, not a Dogge or a catte in the streete, neither any Tauerne
 20 doore open that daie, nor wine bibbyng in them, but onely almose, fasting, and praier.

Ciuis.

How do they punishe the Sabboth daie breakers, and other
 24 offences?

Mendax.

Accordyng to the offence; there is no respecte of persones; there the magistrate is greuously punished as the poore people for geuing
 28 euill example.

The drunkarde is punished with fasting in prison certain daies.

The adulterer by death; so is the felon or murderer accordyng to Moses lawes.

32 The vnreconciled stubborne againste the parentes are put to death if they be companions by their parentes.

The berwardes are greuously whipped for that outrage with Dogges, Beares, and Apes plaie on the Sabboth daie lyke our bedles.

¹ Ed. 1573, others.

The Juglers eyes are put out.

The common swearer doe lose his tonge.

The Ruffin is chained & whipped like our Bedles.

The double handed Lawier, or double dealer in poore mennes 4
causes is kept in prison, and forfite his goodes to the prince, and the
wrongfull oppressed.

The extorcioner is made a begger.

The promoter for his own proper gaine is coumpted a K. 8

The informer for a Common wealthe is coumpted honest, and
well regarded.

The defrauder of the wages of the laborer and seruantes so
proned is in case of Fellonia. 12

The wilfull periurie [*sic*] is stoned to death, with tongue cut out.

The knowne peruerse Papiste is burned, for in hym is coumpted
a number of treasons, as he would the chaung of Religion, The
Pope to gouerne the Prince, the destruction of the faithful; Ergo, a 16
traitour, thefe, knaue, &c.

Civis.

So Goddes lawes and the Princes are obserued in that happie
lande. I praie you what is the cause? 20

Mendax.

The are written ouer all the Citie gates, and in their Churches
in letters limned with golde. The woordes of Christe, saint Peter,
or sainte Paule, *omnes honorate fraternitatem diligite*, 1 Peter 2. 24
deum time, regem honorate. And they haue these wordes written
in their hartes and doynges, so their brotherly loue, their feare of
God, and the honor of the Prince or Kyng is the cause. The effecte
that dooe followe is justice, charite, quietnesse. And so God doe 28
cast his blessing vpon them, ij haruestes in one yeere. The holye
Curates make suche peace in their cures that the people goe to no
lawe, I warraunt you.

Roger.

32

Why, are there no theeues? Are not the Lawiers as riche as
they are here in our countrie? for here the Lawiers doe swarme as
thicke as euer did Friers or Monkes in hell, and be as full of
coueteousnesse as euer the Friers were full of superstition. 36

Mendax.

There was not a robbery, murder, periurie, or any horrible crime committed this xxi. yeres: in this case why should the sworde be
 4 drawen? Euery manne doeth knowe his owne, and doe liue in
 peace, using much fasting and prayer. There are iudges and worthie
 Lawiers in euerie Cittie whiche haue great stipendes of the prince, &
 take no fees of the people; not a pynne. They dooe giue counsaile
 8 in the countrie freely. They are wise, godlie, & peacemakers; they
 haue no pettie Foggers, nor a swarme of sedicious disquieters of the
 common wealth like thieues; no, not like theues, but theues
 themselves.

12

Ciuis.

One question more. Are they at peace with their neighbours of
 other nations?

Mendax.

16 Nature hath placed their lande within the Sea, like this lande.
 That is one garde. Also they haue in store a greate stronge Naue of
 shippes well appointed, and all their coastes with Castles, Block-
 houses, Beacons, watchemen. Thei haue many famous Mendax would
 sooner saie the
 20 men of warre, valiaunte, good of iudgemente, and also truth.
 well trained Soldiours, faithful, hardie, and obedient; euerie one of
 these can well handle his peece or shoot in a Bowe. Their Capitaines,
 in the tyme of peace, haue greate wages to maintaine them; it behoueth
 24 theim so to maintaine their men of Warre for feare the Golden
 fleese be stolen. For it is a good Land for Woll and Corne, muche
 desired of the Enemies; and in the old tyme often runne ouer with
 other nations. The men there are¹ xx foote hyght.

28

Ciuis.

How are the people appareled?

Mendax.

Verie plain, sauing the nobles, which are riche, in faire attire
 32 like angelles. There the women are verie huswify, the men homely,
 greate labor, little silke is worne, no ieuels, no light colours, no
 great hose, no long daggers, no cockscombe feathers, no double

¹ Omitted in ed. 1573.

ruffes, not many seruyng men, no dising nor unlawfull games; neither coggyng, knauerie, foystyng, or cosenyng. Plaine, plaine; plaine both in word and dede. Muche hospitalitie, speciallie among the Cleargie; no pride among them, but mercie, mercie, and pittie, 4 pittie. Also in their courte is no vanitie nor flatterers, but verie curtesie, and in all pointes ruled by God's word in vnitie.

And thus fare you well, for this is true or els I doe lye.

Roger.

8

I will sweare vppon a Booke thy laste woordes are true, and all the reste are lies. You might haue told the tale at Whetston,¹ and won the beste game; thou went neuer in suche landes, neither hast thou seen anie such comonwelth. Farewel, goodman knaue. 12

Ciuis.

Awaie, Roger, fetch the forthe my horse. Gentleman, fare you well, I dooe giue credite to your tale. You muste bere with my man, he is a verlet, and you a gentleman of great trauel, iudgement, 16 and experience.

Mendax.

Sir, in your presence I will not deale with hym, for your courteous entertainements. But as I am true gentleman, as I am in dede, 20 I will whip the slaue if I doe meete hym alone, for giuyng me the lye; he doeth me great dishonour; I will not beare it at his handes. I haue slain aboue .30. for callyng me liyng knaue. God haue mercie vpon their soules; I am very cholericke. 24

Ciuis.

Giue me your hande; you shall knowe this shalbe corrected of my parte, God willyng, who keepe you. Fare you wel. Yet once again, good Maister *Mendax*, fare ye well. 28

Mendax.

Fare you well, gentle Maister *Ciuis*; and you, good maistres.

Vxor.

God be out of your waie for stomblyng.

32

¹ Ed. 1573, Whetston.

Roger.

I praie God the Gallowes gnawe thy knaues bones.

Mendax.

4 Well, knaue, well; by the Masse I will not forget you, you vile
Roge; I will trim you for this geare if I catche you.

Vxor.

Whose¹ faire fielde is yonder, I woulde faine knowe it, and let
8 trifles passe, I will not beleue theim; let foolishe thynges Fair fieldes.
goe, and talke of matters profitable.

Roger.

Maistres, doe you not knowe it? It is my Maisters; I am the²
12 Bailie there. He had a good bargaine, I assure you; it was a³ morgage
to hym this twoo yeres; I woulde he might finde the like purchesse.
All yonder tounne is his; he hath raised the rent one hundreth markes
a yere more then it was. There were good liyng in the Honest land-
lordes, God
16 plague time, for there are large pastures, and the houses amend them!
are doune, sauyng the Manner place, for the carles haue forfected
their Leases, and are gone a beggyng like villaines, and many of them
are dedde for hunger.

20

Vxor.

Whose oxen are these, Roger?

Roger.

My maisters also, for he that hath money shall haue lande and
24 worshippe. My maister is a close wiseman, and lieth A nette for
fooles.
in the winde of theim that will buye money for lande.
He can handle a yong gentlemanne trimly, and ride him A horse maister.
with a golden snaffle; he knoweth vpon whiche side his breade is
28 buttered well enough, I warrante you. My maister hath risen⁴ so
earely this mornying that he noddeth as he rideth.

Vxor.

Sir, me thinkes I doe well perceiue⁵ you totter as you ride.
32 What! are you asleepe? Do you not heare your mannes prating?

¹ At this point ed. 1564 begins again. ² Ed. 1564, his. ³ Ed. 1564, in.

⁴ Ed. 1564, risid.

⁵ Ed. 1564 omits 'I do well perceiue.'

He is pleasantly disposed; he would make me beleue that you were a greate landed man, and had muche cattell in store. Why, sir, how doe you that you speake not to me?

Ciuis.

4

Wife, wife! God sende vs good lucke: do you not see yonder cloude in the Weste towards the north commyng hether? *Fears and dread.*

Vxor.

Moste fearfull; God sende vs good lucke. Sir, it is a sodaine change; I will hide my face, it feareth me so muche.

Roger.

I am fourtie yeres olde, but I did neuer se the like but once, and that was betwene Godmichester and Gogmanshille, a little from Cambridge, as I traueiled to Wolpit faire to buye Coltes. And there appeared a straunge forme, as me thought, a greate number of steples were broken, and manie naked Friers, Bishops, and the Pope hymself, did wryng their handes in ragged clothes; thei looked all very leane: and then it thondered and lightened, in whiche storme many Gese were killed, and also shepe and lambes. The yere after was the tumblyng doune of Abbaies, and the reformation of¹ the Church matters; but this passeth.² For the precious passion of Christ let us run awaie with speede. I doe see a fearfull thyng in the cloudes appering, a blacke leane naked bodie, very long, ridyng vpon a pale, miserable foule iade; he hath also three dartes in his left hande; the one is cole blacke, the other bloud redde, and the third is a darcke pale; he hath no fleshe vppon hym, me thinketh that I doe see a greate fire, and many fearfull monsters in the same followe hym, with a fearfull voice, sayng, All the wicked shall come to vs. Wee are swallowed vp³ in the seconde death.

Ciuis.

Lette vs take this house: ride apace! the storme doeth begin moste fearfull. God help vs! what shall we doe, or whether shall wee flie? Jesus, Jesus! what a thonder is this!

¹ Ed. 1564, for.

² So ed. 1564; eds. 1573, 1578, but let this passe.

³ Omitted in ed. 1564.

As heauen and yearth should goe together. Lorde, how the light-
nyng falleth from heauen! All this region is vpon a flamyng fire; the
birdes fall from the trees: loke how the cattell tremble, and trees are
4 pulled vp by the rootes, and the houses are burnte with celestill fire!

Vxor.

Lette vs departe from these trees, for I haue heard saie to sit
under a white thorne is most safe and surest in a tempest. Witche crafts.
8 I haue here many goodly ieuels against lightning, as the Car-
buncle, Hemoralde, Hiasinthus, with Amber and Gold. God and
S. Barbara defende vs. I haue a S. Ions Gospell about my necke,
and a paire of braslettes of Corall about myne armes. Oh God,
12 defend us! I am sory that we came forthe.

Roger.

Maister and Maistres, come into this valley, and let vs sitte in
that same deepe close pitte vnder the hille side untill the Sodain fear.
16 storme be past, Sainte George to borrowe. Mercifull God, who did
euer see the like!

Ciuis.

I thinke it be the daie of iudgement; the yearth doeth quake,
20 the heauen doeth burne, and me thinke I doe see the fearfull horse-
man lighted in the valley with a maruelous fearfull sayng, *En adsum*
vobis mors ultima linia rerum, &c. Oh, where shall we hide vs
from him? He casteth forthe his .iiij. dartes, and taketh them vp
24 again. He is in a greate rage; beholde how he destroyeth Death destroyeth all crea-
tures: none can
resiste hym.
man and beast in this valley! This is come in a mo-
mente; who would haue thought it in the mornyng?
none of us, he draweth nere; I knowe hym well, it is mercilesse
28 Death most fearfull. I am afraied of his presence; he bendeth his
blacke darte against me; I haue no Target to beare it of. Alas,¹
alas! wife, wife!

Vxor.

32 Good housband, remember that I am yonge, and with childe;
also you are well stricken in yeres. Therefore plaie the The condition
of the woman.
man, and take *Roger* with you, and intreate him; giue²

¹ 'Alas . . . wife' omitted in ed. 1564.

² 'giue . . . poundes' omitted in ed. 1564.

hym an hundreth poundes, and if hee will needes haue you, yet for Goddes sake be not acknowen that I am here, for feare that he kill me and your childe also.

Ciuis.

4

Kepe you close under that cloke, and stir not. I praie you be¹ not afraied.

Roger.

I can not abide hym. I will run awaie, for pouertie Gentle Roger.² 8
and death will part good fellowship. Sir, shift for your self, and drawe your sworde against hym.

Ciuis.

Alas, my wife in my trouble is to fainte harted, and will not keepe 12
me companie; my Seruaunte is runne awaie from me: A friende at
whether maie I flie from death? If I doe runne, he is to needs.
swifte for me; if I tourne my backe, he will cowardlie kille me; if I
doe submitte my self to hym, he is mercilesse. I perhaps shall per- 16
swade hym with my golde; I haue an hundreth poundes in Angels.
I will giue it hym to saue my life. Oh, he is heere. Death will not
Sir, moste humbly here vpon my knees, I desire your be entreated.
lordship to pardon me, and suffer me to liue still in this worlde, 20
and here I offer vnto you this purse of golde; I shal alwaie doe you
seruice, and loue you with all my harte, and be at your lordshipes
commaundement, and to my power seke to please you as my good
lorde and maister. 24

Mors.

You are well ouertaken, I am glad that wee are mette together;
I haue seen you since you were borne; I haue threatened you in all
your sicknesse, but you did neuer see me nor remembred Death commeth 28
me before this daie; neither had I power to haue taken not before his
you with me vntill now. For I haue Commission to strike you
with this blacke dart, called the pestilence; my maister Pestilence.
hath so commaunded me; and as for gold I take no thought for it; I 32
loue it not. No treasure can keepe me back the twinckelyng of an

¹ 'be not afraid' omitted in ed. 1564.

² In eds. 1573, 1578, this side-note is placed opposite the preceding speech.

eye from you ; you are my subiect, and I am your lorde. Our daies are sette.
 I will cut of your iourney, and separate your mariage,
 but not out of your yeeres ; for thei are determined when I should
 4 come : this is your appointed tyme. And when the tyme shal be
 appointed me, I will smite your wife, children, and seruauntes ; thei
 shall not bee hidden from me. I will finde them forthe, be thei
 hidden neuer so secret, or flie neuer so swift or farre of ; for I am
 8 so swifte that in a moment of an eye I can compasse the whole worlde,
 and am of so wonderful a nature, that I can bee in sondrie places at
 once, and in sondrie shapes. In flames of fire I often tymes doe con-
 sume mankinde ; in the water I doe kill them ; I am What death is.
 12 marueilous in woorka. I spare nothing that hath life, but I bring
 all to an ende, & to mine own nature, which is death.

Ciuis.

Sir, I moste humbly desire you too suffer me too retourne home
 16 againe into the citie, and set my goodes in order to the vse of my
 wife and children, to paie my debtes, and then godlie to departe this
 worlde. I desire no more, good maister death.¹

Mors.

20 I muste dispatche, and strike you with this blacke Darte ; I haue
 muche businesse to doe with the other twoo Dartes.

Ciuis.

Oh fearefull death, what is these twoo other Dartes in thyne
 24 hande ?

Mors.

I will smite thee with this Pestilence darte, as I haue doen to
 many kingdomes, cities, and people, bothe manne and beaste, yong
 28 and olde ; with this pale darte I will destroye infinite Honger.
 numbers, with hunger thei shall perishe for lacke of foode, in destruc-
 tion of corne, cattell, wine, oile, fructe, herbe, grasse, foule, and fishe.
 I will make theim eate their own fleshe, and make their Greate
 32 owne children to be sodden and rosted for theim. With vengeaunce.
 this thirde darte I will in battaile slaie in number more then the starres

¹ 'good maister death' omitted in ed. 1564.

of heauen, and bathe my self in bloud; I spare not one, neither Prince nor Peasaunte, against whom I doe cast this darte. I haue no respecte of any persone; be thei neuer so noble, riche, strong, wise, learned, or counnyng in Physicke, thai shall neuer preuaile againste 4 me, but I will ouercome theim; I come into the kynges chamber at the time appoincted, in force of Physicke, and cast my darte, that none shall see, but feele. I often came into the comptyng house, and sodainly killeth the money tellers;¹ I ouerthrowe the Daunser, 8. and stoppe the breathe of the synger, and trippe the runner in his race; I breake wedlocke,² and make many widdowes; I dooe sitte in iudgment with the iudge, and vndo the life of the ^{The greatest} prisoner, and at length kille the iudge also hymself; I ^{of all.} 12 doe somon the greate Bishops, and cutte theim through the³ rochettes; I vtterlie blemishe the beautie of all Courtiers, and end the miseries of the poore. I will neuer leaue till all fleshe shall bee vtterly destroyed; I am the greatest crosse and scourge of God. 16

Civis.

What is the cause, O fearfull death, that thou dooest scourge the face of the yearth with thy dartes, and who hath sente thee for that purpose? 20

Mors.

Neither is the sayng of the Philosophers or Poetes true, whiche compt that I come by chaunce to mortall thinges, or ^{Note this.} inquiring the cause of the matter, or *Deprivations in materia*, or of 24 generation and corruption; and some other do affirme that I do come tlrough the concorse of the starres, infecting the aire and poisonyng liuing thinges; and therefore the Heathen in fearfull Tragidies and Stories hath⁴ admonished the vaine worlde to repente by setting 28 forth of mee Death. Some of them daiely had the dedde heddes of their parentes broughte to their Tables, to mortifie their vanities withall. And all these menne whom I haue slaine were Heathen menne. But I am the messenger of God, his scourge and crosse to all 32 fleshe, good and badde, and am the ende of life, whiche doe separate⁵ the bodie from the soule. I am no feigned thyng by the wise

¹ Ed. 1564, teller. ² Ed. 1564, wedlockes. ³ Ed. 1564, their.

⁴ Ed. 1564, haue.

⁵ Ed. 1573, separte.

braines of the Philosophers; but onelie through the disobedience of
 your firste Parentes, Adam and Eua, through whose fault all fleshe is
 corrupted¹ and subiecte to mee Death; for through synne came Death.
 4 Truly, my maisters anger was so greate in youre Parentes, that he
 suffered me to plague with my hande the beste in his Church, as
 Abell, Esaie, Hier[e]mie,² Zacharie, John Baptiste, and Jesus Christe,
 his onely Sonne, whiche suffered me; and seying that my maister
 8 hath commaunded me not to spare his onely childe, with his
 Apostles and holy Martyres, Dooest thou thinke that I should beare
 with thee, or suffer any in this wicked worlde? He sent me to
 Sodome with his Angels, to burne them, to droune bloudie Pharao, and
 12 to slea the kinges of the Heathen; Also I was at their Death is
horrible.
 endes. Although al fleshe doeth abhorre me, yet Judas
 and all desperate men did call vpon me. Thus do I ende bothe
 good and badde; but precious in the sight of the lorde is the death
 16 of his sainctes, and many be the scourges of wicked men. I am in
 Gods handes as the sworde is in the man of warres; as it is written:
 The Lorde doeth kill, and quicken againe, and it is he that did
 create euill, that is pain or death, light and darckness; And whereas
 20 he hath not sette his strong Angel to bridle me, I am Ezech. ix.
 mercilesse, and will kille all whereas the token is not set vp, or
 his marke vpon them whom he dooeth forbid me to touche; And
 that is not vpon thee nor vpon many thousandes that lieue moste
 24 wretchedlie. Thy daies is but a span long; thou art like Job xliii.
 a flower in the field; thy daies are passed like a shadowe; Thou
 haste run thy race, and thy daies are consumed like smoke, and
 thou shalt scant liue to drawe thy breath. I must destroye this,
 28 thy yearthly mansion, I am so commaunded: haue, here is thy
 rewarde, suffer it patiently. I muste goe presently to visite a
 greate nomber sodainly, that dooe not remember mee; I will cutte
 them doune with my sithe like Grasse, and kill them with my
 32 three fearfull dartes. The paines of helle doe follow me Hell cometh
after death.
 to swallowe vp al fleshe that doth not repent them of
 their wickednesse.

¹ In ed. 1564 is the side-note (omitted in later eds.) 'Adam caused death.'

² Ed. 1564, Ieremie.

Civis.

Oh, wretched man that I am; whether shal I fly for succor.
 Now my body is past cure, no Phisicke can preuaile; Psalm 138.
 the sorowes of death doeth compasse me round about; the policie of 4
 the world with feare badde me flie, and vse Gods No policie_
 meanes, as Lot did when Sodome was a fire. But now against death.
 doe I see who so escapeth hunger and the sworde, shal be ouertaken
 with the pestilence; I am at the pittes brinke; nowe begin I to 8
 waxe weake in bodie; I am verie drie, my paine doeth increase, he
 is gone that did strike me, but I doe fele his wounde that he
 gaue me. Alas! woe is my vile stinckying carcas, and filthie fleshe,
 conceined and borne in sinne, depriued of original iustice, compared 12
 to a beaste in Adam, fallen as a rotten aple from a liuyng tree.
 What haue I gotten, my lord God, by my fall? nothing Remember this,
 els but onely darkenesse, care, miserie, affliction, sick- good reader.
 nesse, paine, anguishe;¹ and nowe in myne harte, death moste 16
 painfull it self now, for all my pompe, healthe, wealthe, riches, and
 vaine pleasures of this worlde. This my bodie, whiche I haue
 bothe costlie clothed, well fedde, and garnished with all delightes,
 for whose sake I haue been couteous, and sinned against Jesus 20
 Christ, to maintaine the same bodie. From henceforthe, Man moste vile
 therefore, now shall I be tourned into a stinking carrion carrion.
 for wormes delite, duste, claie, rotten, moste vile, forsaken of all
 men, poore without substaunce, naked without clothyng, Sowne in 24
 dishonour, forgotten of my posteritie, not knowen from 1 Cor. xv.
 hencefoorth, vanishe like a shadowe, wither like a leafe, and fade as
 a Flower. Oh! vncertaine life, but moste assured death, Fie on
 this filthie shadowe of this worlde, and flatteryng of the same, with all 28
 the instrumentes of the fleshe. Oh Lorde! although I² Psalm 51 and
 bee in this extreame trouble, yet haue mercie vpon me, ac- 119.
 cordyng to thy great mercie and louyng kindnesse; For I dooe make
 my praier in the time of trouble, trusting that thou wilt heare me. 32

Roger.

Maistres, the fearfull thyng that talked with my maister is gone.
 Let vs goe heare what newes with hym.

¹ Ed. 1564, agues. ² So ed. 1564. Eds. 1573, 1578, it.

Vxor.

I am glad it is paste; thankes be to God. I will goe with speede to see my husbände, for he hath been in greate daunger.

4 *Roger.*

Sir, I am glad that he is gone; the deuill go with hym. Hath he taken all your golde?

Ciuis.

8 No; I haue my golde in store, for in the world I found it, and in the world I must leaue it; it is but vaine, and cannot helpe in the tyme of this my trouble. God hath pre-^{We can carie} sented me, and somoned me to appeare before his seate. This^{nothyng awaie.}
12 Death hath smitten me: I must dye.

Vxor.

Alas! my good sweete housbände, what aileth you, Or what would you haue me do for you to helpe you in this case?

16 *Ciuis.*

Helpe me into some house, whereas I might sende for some manne of God to bee my heavenly Phisicion, teachyng^{The beste waie.} me the waie to the kyngdome of Christe.

20 *Roger.*

Here is a house at hand, and here is your horse also; we will helpe you vp, and carrie you to this place.

Vxor.

24 Nowe, sir, you bee come here into this place, for Gods sake discomforte not youreself, I truste you shall dooe well; you shall want nothing that maie be had for money, gold and^{Past remede.} siluer. I will sende for your owne brethren and sisters. You shall
28 haue with all speede the best learned Phisicions in this realme; I¹ will sende for maister doctor *Tocrub*; in the meane tyme drinke Dragon water and Mithridatum mingled together, to putte this passion from your harte. Ride, Roger! and seeke a Phisition with
32 all speede: spare not the horse!

¹ 'I . . . Tocrub' omitted in ed. 1564.

Ciuis.

Softe, sirrah, and speake with me, and doe what that I dooe commaunde you, in the name of Iesus Christ.

Roger.

4

Sir, looke what your maistership shall commaunde me to doe, that wil I doe with all speede, and tary not.

Ciuis.

Goe thy waies, and praie maister *Theologus* to come to me, that I haue his counsaile; praie hym to come with speede: deliuer him this ryng.¹

Roger.

I shall; in the meane tyme, good maister, bee of good cheare, for 12 Gods sake.

Vxor.

Alas! what shall I dooe, and my poore children?

Ciuis.

16

I haue sette my wordlie thynges in order, for so hath Gods woordes taught me to doe, I thanke God, and my debtes A wiseman. shall be truly paied, and whatsoeuer any poore man doeth owe me I doe forgie theim, and restitution shall I make with all speede to as many as I haue wronged. And I shall leaue plentie to you and my children, requiryng you to liue accordyng to God's com- Toby xij. maundement, obeiyng hym all the daies of your life;² and remember Death, and to doe to all menne as you would bee dooen Admonition to his wife and children. vnto. To liue chaste, either in mariage or a life sole; vse praier, and chaste your bodies with abstinence. Bee pitifully mynded and hate vice, beware of wicked companie, loue well the Temple of God, visite the prisoners and helpelesse; this is good Religion in the eyes of God. As nere as you can, keepe the commaundementes of almyhtie God, and beware of idnesse and pride of harte. Lament no more, good wife, For who can kepe that must needes awaie.³

32

¹ Ed. 1564, token.² Ed. 1564, liues.³ Ed. 1564 proceeds 'me thinke I heare Theologus come,' and then as on p. 123, 'Sir, God the heauenlie Physickon,' &c.

Roger to himself.

I haue spon a faire threde. I haue serued a good maister with a mischeef; he hath giuen me nothyng in his will; he is so spiritually mynded that he forgetteth poore Roger, that hath taken paines for hym thes ten yeres. Well, I haue had but small gaines in seruyng hym, beyng an honest, faithfull man. What shall I doe? I will now see if I can get entertainment to liue emong knaues. I knowe where a promoter dwelleth which hath mucche annoyed the common wealthe. He hath gained mucche, he is busie, braggyng, and shamelesse, he will despence with euery offence for money. If I misse of hym then I will go to some impudent pettie Fogger, a periured iacke sauce, which can make shifte for money to the hinderraunce of many: if the worste faile [falle?], I will be a Tapster, for of all Potage I loue good Ala. I can also speake Pedlers French wel; that I can doe well with a foote packe. But now to the ende of my iourney; I will not returne to my master againe, he will dye on this Plague. My Dame will haue newe Wedlocke within this sixe weekes, and as the worlde goeth now adaies, she will think it long; out of sight out of mynde.

Yet, alas, what shall I doe, poore knaue? I could goe to London, and lurke in some baudie Lane. And in the nighte, when the watche is either a sleepe or gone awaie (For when the moste neede is then are the watch sonest gone), I could then, with my companions, with hookes, pick lockes, or ladders, or Gunpowder to open lockes, or a Crowe of Yron make shifte for a bootie of plate, clothes, &c. But I doe fear the Gallous. I knowe an olde stale hore of myne in London; she is married to, an¹ hoddie pecke, John a Noddes. He liueth by stealyng of Horse tailes and Calfes tailes, and dooeth seethe them, and sell them to the Hosiers to stop hose (because men now adaies hath smal buttockes; would God, therefore, that their hose wer greater, thei are to small). This quene will picke his purse for my sake. She can make false Dice; Hir firste housebande was prentise with James Elles, and of hym learned to plaie at the shorte knife and the horne Thimble. But these Dogge trickes will bryng one to the Poxe, the Gallous, or to the Deuill. Oh, that I had as mucche money as my Maister, and were a free man in London, then

¹ Ed. 1578, and.

would I lende my money to Vsurie, and vse false weightes and measures; and then would I plaie the Brewer, and goe into the countrie, and buie up malt as cheape as I could, and make Beere as vnprofitable to the Common wealthe for myne owne gaine; euen so 4 would I dooe in buiyng of Woode in the countrie, and causyng short Billettes to bee made, and false marke my woode when I doe sell it in London or els where. So could I make a trim hotche potche in bruyng of wine and all other wares; mingle the good with the bad, 8 as men saie, Lette the quicke Horse drawe the deade Horse out of the myre. A Dogge hath but a daie. Let the deuill paie the malt manne. Now I am nere Maister Doctour *Theologus* place, that diuine holie gentleman, he walketh in the spirite; God blesse hym. 12 I thinke as holie as he is he care not if he had twentie Benefices, thei would neuer trouble his holie conscience. Would God that I could read English trimly, I would make freendes to bee a Minister; I would learne to handle the matter well for my purpose. Well, I 16 will be sober. Howe, howe? where are you, Maister *Theologus*?

Theologus.

In the name of God, who calleth me? I am here.

Roger.

20

By your leaue, sir.

Theologus.

Welcome, good brother; what is your pleasure?

Roger.

24

Sir, my Maister and Maistresse commendeth them to your maistership. Hee is sicke; he praies you to come: here is a token.

Theologus.

God's will bee doen; I will goe with all speede. Depart with 28 speede, I will folowe.

Roger.

Fare ye well; I praie you tary not.

Theologus.

32

With all speede, good freende.

Good tidynge.¹

Sir,² God, the heauenlie Phisition, blesse you, and giue you the

¹ Ed. 1564, things.

² Here ed. 1564 begins again.

perfect consolation of conscience in Christe his Sonne, and giue you grace mekely to beare this his Crosse.

Ciuis.

4 You are hartely welcome, deare *Theologus*; I have thought it longe since I did sende for you.

Theologus.

Your man declared to me by the waie a pitifull storie which
8 happened to you this daie. Further, I had soner been with you, but one Maister *Antonius* sent for me; but or I came he was *To late*. dedde; and *Auarus* and *Ambodexter* is in his house preparying a solempne Funerall for hym.

12

Ciuis.

Oh, sir, then I haue no cause to rehearse the matter newe again, but seyng my fleshe is nere the pitte, and in a manner my breath faileth me, beyng wounded with death; and that I am of twoo
16 partes, bodie and soule; the one past all cure, the other in hope of saluation; I desire, if it please God, that I may liue to the ende of your Orations. Declare vnto me what is the cause of synne.

Theologus.

20 The deuill was the first cause of synne, as it is written in Genesis, how with a lye he deceined the woman; and *Sathans* works. thei that commit synne are of the Deuill, for he hath synned from the beginnyng of the worlde, and is the first aucthour of
24 synne. The seconde cause was man declinyng from God, *Mannes wretchednes*. credityng the Deuill, by whiche man synne entered into the world; and all the calamities and crosses therein, as sorowe, dreade, feare, pouertie, sicknesse, and Death it self, all to punishe Synne.

28

Ciuis.

Oh, Lorde, how haue I¹ erred; I had thought God had been the cause, as when I reade these woordes, *Indurabo cor Pharonis*, I will indurate the harte of Pharao with such like places; and his indura-
32 tion was the cause of his synne, and who did indurate hym but God? And when it is saied, *Ne nos inducas in tentationem*, Neither leade

¹ Eds. 1564, 1578, I haue.

us into temptation, &c. Here I gathered it was God that led vs into temptation, for which cause we desire hym not to lede vs into temptation, &c.

Theologus.

4

You haue mistaken those places, for God is not the aucthour or cause of synne, for he did so muche abhorre the same, that nothing could pacifie his wrathe under Heauen, no merite or woorke, but onelie the bloudde of Iesus Christe his Soonne; for this *Christes death* 8 woorde I will indurate the verie woorde in Hebrue is, I will suffer Pharoes harte to bee hardeined. And so it was in the Lordes praier, *Ne sinas nos induci*, neither suffer vs to be ledde or fall into temptation, &c. Therefore, my brother, it was the will of Sathan 12 and man that caused synne.

Civis.

Why, hath not manne will to dooe good againe if he *Manne will.* 16
luste?

Theologus.

No, if he had the election to will as first he had, he would doe the like, therefore it is in a sure hande, euen in Goddes, and not in ours; as when men doe speake the truthe, it is not of *Math. x.* 20 their owne wil or power, but the heauenly spirite in theim. And by Almighty God are all the steppes of menne directed; though man fall into sondrie temptationes he shall not be caste of, for the Lorde putteth vnder his hand, whiche is a greate *Psalm xc.¹* 24 comfort to vs in trouble when wee are vnderneath the crosse. Without hym wee can dooe nothyng that is good. No *Jhon xi.* man can take any good thyng vpon hym except it be giuen to hym from heauen; and no manne, deare brother, can come to the Soonne 28 of God vnlesse the Father hath drawen,² and not his will, whiche is moste wicked from his youth vpward, as appeareth in our vile nature, thought, woorde, and deede; And who soeuer *Roma viii.* hath not the spirite of Christe is not of Christe, but those whiche 32 are ledde of the Spirite of God are the Soones of God; and this commeth not by mannes will and power. For the worldlie mynded

¹ So ed. 1564.—Ed. 1573, xxx. (out in ed. 1578).

² Ed. 1564, drawen him.

manne doeth not vnderstande or perceiue thynges¹ that are of
 God's Spirite, without wiche it² can not bee saued, bee he neuer so
 learned and can dispute of the Soule, making distinc- What the
 4 tions of knowledge and iudgements, calling it the mynde Soule is.
 or intellection, or reason, or desire, whiche is the will vnder whom
 the affection is gouerned, whose spryng is the harte. All these make
 not to the heauenlie purpose, but rather standing vpon suche trifles
 8 doeth hinder the waie to saluation in Christ, and robbe hym of his
 Passion when wee doe attribute freedome or freewill to come of our
 selues, but that we are in God's handes as his instru- Of freewill.
 mentes through hym to worke suche thynges as beste maye please
 12 hym; and he withdrawe his holy handes, wee can doe no good,
 therefore submit your self to Christ and his will, for our willes are
 malignante and dampnable in his³ eyes. Forsake your prauie will, and
 submit⁴ your self to Jesus Christe, sayng, now before [y]our death,
 16 Our Father whiche art in heauen, hallowed bee thy Praier.
 name; thy kyngdome come, Thy will be doen in yearth as it is in
 heauen, &c. And thus I doe conclude of freewill in vs, and faith-
 fully to⁵ looke for the rewarde, not of woorkes but of mercie onely;
 20 onely purchased by the Sacrifice of Christe; thankyng Mercie and
 hym that he hath made you mercifull to your brethren woorkes.
 in this world, whiche was the fruites of Faith, by which faith in his
 bloude wee are saued, and shall receiue our almose or rewarde, and
 24 not our duetie; for we are vnprofitable when wee haue doen our
 beste.

Ciuis.

What reward is that, I praie you? Or what promises are granted
 28 by Christe?

Theologus.

The reward is the remission of synnes and life euerlastyng,
 graunted by the father for Jesus Christes sake, freely, Rewarde in
 32 without our woorkes, for there is none other Saluation Christ's Jesus.
 vnder heauen given vnto menne but onely Christe; in hym wee dooe

¹ Ed. 1564, those thynges that. ² Ed. 1564, he. ³ Eds. 1573, 1578, our.

⁴ Ed. 1564, humbly submit. ⁵ Ed. 1573 omits 'to.'

⁶ So ed. 1578.—Eds. 1564, 1578, Jesus Christ.

merite, as when we are merciful we haue a promise of this present life and the life to come. And in this worlde also an hundreth folde, and in the worlde to come euerlastyng life. And who *Matth. x.* that giueth one of these little ones a Cuppe of Water for my names sake, shall not lose his rewarde. And he commaunded to giue, promisyng it shall be giuen to them againe. And further he saith, Breake the breade to the poore and it shall bee to thee like a gardein. He saith not, let thyne Exeeutours or Assignes giue the 8 poore when thou art ded, but thou must doe it thy self in this worlde, Now, while it is Light; for the night¹ is at *Luke xv.* hande, I meane death, when thou canst not woorke. Remember Dines loste the tyme, and could not call it backe againe, whiche 12 waileth in helle, hath no reward, for he trusted not God, nor rewarded any man. Further, reconcile thy self to thy brother, for els thou canst not please God, though thou² wroughtest all good workes, and gaue thy bodie to be burned; for Charitie is so *1 Cor. xiii.* 16 precious in Gods eyen, that who so wante it cannot reigne with Christ; Therefore, forgiue from thy hart and thou shalte be forgiuen. Make not thy will vpon goodes gotten by Vsurie, nor by any thing falsely³ in bargaynyng thou hast taken from thy brother, *Psalme xliii.* 20 for then thou shalt not dwell in gods tabernacle, neither shall thy children prosper upon the yearth, but God will hate them to the thirde and fowerth generation, for thy synne. Examine *Psalme liii* well thy conscience. Death hath wounded thee, whiche is common 24 to all fleshe: in thus doying thou shalt passe from Death to euerlastyng life by Christ, And neuer taste vpon the seconde death among the impious or caste awaies. Confesse thy synnes from thy harte; aske mercie, bee thei neuer so red and many in number; *Psalme ij.* 28 Jesus hath washed them in his bloud, and sprinckled them with Hysope, and made them as white as Snowe. Now plaie the manne in Christe; feare not to departe this worlde; Christe is gone before with his holie Prophetes,⁴ Apostles, Martyres, Confessours, and Virgins, 32 penitent theeues, and harlottes, also there is the Armie of Angelles before his Throne, with ioye incessantly honouryng hym. Hell

¹ Eds. 1573, 1578, light.² Ed. 1578, ye.³ Ed. 1564, thing that falsly.⁴ Ed. 1564, Apostles, Prophetes.

gates are sparred, Sathan beaten doune, thy synnes rased, Apo. vltimo.
 the good Angell at hande to conducte thee to that blessed lande
 of rest; here is nothyng but labour, daies of care, synne, wretched-
 4 nesse, a thousande crosses, the snares of the deuill, and many vanities,
 the fleshe moste inconstaunte, the worlde a place of miserie and
 synne: bidde it farewell, takyng thy leaue with the badge Christian mans
 of a Christian manne of Christe crucified; remember badge.
 8 that promise made in thy Baptisme. Arme thy self with the breast
 plate of faithe, continue to the ende, And thou shalt receiue a
 crowne of life; thy crosse taken awaie, cast thy whole 1 Cor. xv.
 care vpon Christe, and he shall deliuer thee at hande, and giue
 12 thee the holy Resurrection of bodie and soule to dwell in one for
 euer with hym.

Ciuis.

Oh, what comforte in conscience I haue receiued. First, I
 16 render thanks to God the Father, the Soonne, and the Comforte in
 Holie Ghoste. Secondlie, blessed bee the hower of conscience.
 youre commyng hether in this time¹ of my trouble with this holie
 consolation in Christe, in whom I dooe beleue, renounsyng the
 20 worlde, the fleshe, and the deuill; beleuyng all the Articles of my
 Christian faithe, acknowledgyng the blessed Sacramentes Sacramentes.
 to bee the instrumentes to euerlastyng life, And saluation in Christ,
 by the whiche God doeth woorke in his Church to the worldes ende,
 24 to them that shall bee saued; one Trinitie, and three distincte
 persones, coequall in vnitie, in one essence and beyng is The holie
 my God: the Father created me, the Sonne redemed me, trinitie.
 and the Holie Ghost sanctified me and inspired me, whereby I
 28 knowe that I am his elected; and one vndefiled mother, the church,
 hath thus taught me in that blessed booke of Patriarkes, Prophetes,
 Martyres, and Jesus with his Apostles, which is Goddes woorke.
 Now, Maister Theologus, my tyme is at hande; I praie you saie
 32 some thyng of the Resurrection, and then let vs praie in the name
 of God together, that it maie please hym to forgie me The holie
 my synnes, whiche I have committed against heauen church.
 and yearth, and to receiue my Soule into his blessed handes.

¹ Eds. 1573, 1578, into the time.

Theologus.

Good brother, not onely the doctrine of Prophetes and the Euangelistes doe promise the Resurrection to come, of some to saluation, and some to dampnation, but the same Resur- *Matth. xvii.* 4
rection is most manifeste. As, for example, Christe hymself and other did rise, and were seen to many in Hierusalem; and by the space of fourtie daies he taughte the Apostles, and was conuersaunte with them, and then ascended into glorie, vntil the *Matth. xiii.* 8
tyme appointed to iudge the quicke and the dedde, when he shall sende his Angelles to gather all fleshe vnder heauen from the fower Windes, and sitte doune to Judgement, sayng, Come to me, you blessed of my¹ Father, and receiue the kyngdome prepared for you 12
from the beginnyng. Further he saith, this is the will of my father whiche hath sent me, that all that doe see the Soone, and beleue² in him, shall haue euerlasting life, and I will raise hym in the last daie. And the holie Apostle Saint Paule moste heauenly doeth 16
preach the resurrection to the Corinthians. The³ dead shall liue, saieth Esai, and thy slaine shall rise againe; and thei⁴ *Esai. lvi.*
whiche slepe in the duste shall rise; the yearth shall cast forthe their dead bodies. I will create bothe Heauen and Yearth newe, 20
saieth the Lorde, and putte the old out of my remembraunce. Many, saith Daniel, that lye a slepe in the dust shalbe *Daniel xii.*
wakened againe, some to life euerlastyng, and other to reprobation. God saieth, I will open their tombes, and bryng them *Matth. xxv.* 24
forthe. And the holie man Job saieth, I knowe that *Job xix.*
my Redemer liueth, and that in the last daie he shall raise me again out of the yearth, and shall be clothed again with my skin, and in my fleshe. I shall se God, whom I shall se with these⁵ same eyes, 28
and with none other. These are comfortable and most true places of holie Scripture for the resurrection of the dead. You are assured in conscience of this blessed resurrection and life euerlasting in Christ Jesus our Lorde. 32

Civis.

Yea, forsouthe, deare *Theologus*, but my speache is almoste paste,

¹ Ed. 1564, tha. ² Ed. 1564, beleueth. ³ Ed. 1564, Thy.

⁴ Ed. 1564, those. ⁵ So ed. 1564.—Eds. 1573, 1578, the.

yet I thank God I know you all, and I beseeche him to blesse you,
and when my Spirite is gone, I praie you burie my bodie with
comelinesse, not with pompe, and vse it as an instrumente wherein
4 the Soule hath dwelled, and whiche the Soule shall possesse again in
honour in that blessed Resurrection.

Theologus.

Lette vs moste humblie, here upon our knees, with our handes
8 lifted vp towards the heauen, desire God the Father, Exhortation to death.
for Christes sake, to receiue your Soule into his glorious
kyngdome.

O, deare citezen, reioyce and be glad that thy labour is almoste
12 past; rest is at hande; feare not the Paine of Death, For it is
impossible to escape that which can not bee fledde or auoided. For
it is written, who is that man that liueth and shal not see death?
none; no, not one. Therefore suffer it, my swete harte, paciently;
16 and that is an argument of good conscience, and of an heavenly
mynde. Your wife mourneth immoderately. Oh God, All flesh shall dye.
all fleshe was borne to dye. This happened to our
parentes, as father, mother, &c., And shall not faile to all that shall
20 followe vnto the ende of the woorlde, or commyng of Christe. For
surely sweete life was neuer without the exception of bitter death; it
is no noueltie; therefore, when we dooe heare tell of the departure
of anie of our frendes, let vs not fall into a sodaine passion, as
24 one Ely the high priest did, whiche hearyng of the death of his chil-
dren, felle doune and brake his necke: but rather constantly with
wise Anaxagoras, which hearyng of the death of his A constant wiseman in aduersitie.
beloued sonne, saied to the messenger, this is no newe
28 tidynges, nor strange to me; as sone as he was borne, I knewe that
he should die, for of Natures lawe is learned life to be taken and
resigned, and no man dye but he which hath liued. Oh, leaue your
lamentyng, good maistres; why rage ye like one whiche haue no
32 hope? Be absent, or vse moderation; remember holie Of Jobes patience.
Job, the same daies when the lord permitted Sathan not
onely to destroy his seruants and cattell, but also, before age, in the
lustie tyme of youth, in the feast daie, at one table, his deare children

¹ Omitted in eds. 1573, 1578.

of his bodie were all broken in peeces and alaine with the violent fall
of the house. What, did he rende his heare or fleshe? no, no; he
considered who sent them, and who did take them; euen the lorde,
whom he moste obediently suffered, and reuerently thanked. Further, 4
good sister, remember Sainte Hierome takyng God too witnessse
of an holie woman whose husbände was dedde, whom A constant
woman in
trouble.
she¹ moste tenderly loued, by whom she had but twoo
Sonnes of singular beautie, wantyng no gifte of grace, or of nature, 8
whiche bothe died the same daie wherein their father departed.
When this Crosse was, saith S. Hierome, who would not haue
thoughte that she woulde haue fallen madde in rendyng her heare,
breastes, clothes, and skin, running vp and doune, waillyng and cryng 12
with pitiful wryngyng of handes? What did she? First she weped
not one teare, but moste soberly, with a womanly countenance, she
humbly kneled upon her knees, holdyng up her handes, rendering
thankes, and makyng praiers to Almighty God, sayng, Most humblie 16
I thanke thee, good Lorde, for that that it hath pleased thee to take
me into thy seruice; I am sped, Oh Lorde, for thou haste discharged
me, &c. Take also for an example the moste worthie Counsaille: A
blessed woman,
2 Macha. vii.
constance² of that paciente woman, whiche, without 20
muche lamentation, did with her own eyen beholde her deare children
alaine, their members cutte in peces and boiled in Caldrens. Marke
how constauntly of late yeres children did see the fleshe of their
fathers, mothers, &c., burne in the fire moste pacientlie sufferyng; 24
And, againe, fathers beholdyng their children dooe the like. What,
did thei roare like Lyons, &c.? No, no; but reioysed that God had
of their bloud and stocke erected a people to reigne with hym in life,
whiche witnessed him in death. The examples should Remember our
ende. 28
moue all Christians perfecte, mortification is not muche
to lamente for our frendes dyng, but rather by the example of their
deathes to remember our ende, and then wee shall not synne. There-
fore, better it is to goe to the house of mournyng then to the house of 32
banquettyng; and when it shall please God to call your housebände
awaie, and the daies of forgetfulnesse shall approche, as euery thing
vnder heauen haue the tyme bothe of mournyng and reioysyng.

¹ Ed. 1564, he.² Ed. 1564, constauncie.

When you doe beholde your self in a glasse, remember A glasse.
 your face shall bee leane and pale, your nose rotten, your tethe
 stinkyng and blacke, your eyen dimme and blinde, your eares deafe,
 4 and runnyng, your Heeres fallen awaie, your Vaines broken, your
 Senewes relaxed, and wasted, bones corrupted, bowels ful of rounes,
 and all your fleshe consumed. Beholde, beholde, you damosels of
 vanities, and lustie youth, the pleasure of this worlde, A glasse for
faire gentle-
women.
 8 how it endeth with stinke, filthe, &c., not reserued after
 death to any good purpose, as timber when it is cutte downe, but
 because it is so vile and will infecte the ayre, The corps inclosed¹
 in a pitte, as we daiely see, whereas it consumeth, as I haue saied.
 12 Remember this ; be not proude of noble parentage, of riches, beautie,
 or cunyng, but rather consider where are the old lustie Where are
the old noble
persons ?
 Kynges, Queenes, Lordes, Knightes, Ladies ? Where are
 the old courtiers, and valiaunt man of warre ? Where are the Maiors
 16 of cities, Lawiers, Bishoppes, Phisicions ? Where are all the pleausante
 Musicions ? Where are become the olde Commons in euery Kyngdome ?
 Where is become the Popes rotten holinesse, with all the infernall
 malignaunte Synagoge of Antichriste, &c. ? All are gone and passed
 20 like shadowes, wasted, and come to nothing, as Saincte Augustine
 affirmeth. Oh man, saieth he, goe to the cha[r]nell house De van. Augus-
mundt.
The greatest of
the dedde.
 or graues, take vp the bones, marke well if thou canst
 knowe the master from the seruaunt, the faire from the
 24 foule, the riche from the poore, the wise from the foole, &c. Thou
 canste not dooe it ; it is impossible to knowe theim. Well, worlde,
 well, what dooest thou promise vnto all theim whiche doe loue thee ?
 perhaps muche riches or dignite. How noisome to the The burden of
riches.
 28 soule is riches ; the verie minister of, or to, all euill² rule
 and mischief, as damnable Vsurie, Adulterie, Treason, Murther ; it
 maketh one proude, high minded, and forgetfull of hymself. It
 deludeth hym with flatterers and curtesies of Hypocrisie, it is the
 32 mother of vaunglorie, and nourisher of Pride and idle life, and
 lothlie glottonie. It is remembered by our Maister Jesus Christe,
 whiche calleth it thornes, and by his Apostles, whiche nameth it
 the roote of al euill. It is the maister of some riche men and

¹ Ed. 1564, is enclosed.² Ed. 1578, ciuill.

women, whiche kepeth it too their greate hurte. And Spendeall
succeedyng
Gathrell.
the foolish Prodigall waster, whiche commonlie suc-
cedeth the gatherer, spendeth it sone awaie in wickednesse, as it is
saied, easie gotten gooddes are sone spent. Therefore, sufficient, or ⁴
a meane, is well to a Christen man for sundrie causes. For thei that
will be riche fall into sondrie temptations, cares, broken sleapes.
He gapeth and looketh for muche, and spendeth little; Cousteous
menne still
coust. hee can not bee merie for feare of losse. The more he ⁸
getteth he is neuer satisfied; that is a cousteous man, but still
desiereth, and neuer pacified, like vnto the drie man in a hotte
burning Feuer. Riches hath poisoned the churche, and transformed
the Cleargie, specially in Roame; among the Popes, and many greate ¹²
men, whose auncestours¹ did keepe plentifull houses of the one halfe,
whiche now is come too passe that now a daies in kepyng hospi-
talitie, or mynisteryng of charite, but breake vp houses, and hurt
manie poore, euen for the loue of one glotton hymself, which will not ¹⁶
well spende it, nor for his children, whiche can not well vse riches.
For we doe see how God doeth plague the sede of ex- Riches helpe
not in the day
of vengeance. torcioners, vile vsurers, &c. What if thei had moun-
taines of golde, so increased dolour of mynde, and death stealeth on ²⁰
all fleshe like a theefe, and smiteth the money loue, the Vsurer, the
Oppressour, the golden watchman, the greate officer, marchaunt, the
wise gentleman, that hath purchased so muche. What is the ende
of this geare? a dedde carkesse and scant a good windyng shete: out ²⁴
of the doore he must too graue; he shall farewell *Gloria mundi*, and
welcome silie Wormes. I praie God that this tourneth not to damp-
nation. Oh, what is become of riche *Segnior Antonius* treasures?²
Capax, Rapax, Tenax, Ambodexter (euill gotten goodes are worse ²⁸
spente), Sower sweetenesse and slippyng ise, The golden intangled
hooke, and the drinke of Midas hath vtterly destroied hym, and, or
euer he was aware, death hath slaine hym. He loued What paines
men³ will suffer
to fyle death. so well this worlde, and life in the same, that if his⁴ ³²
Phisicion might haue saued his life he would haue loste one of his
handes, and suffered his fleshe to haue been cut, with some broken

¹ Ed. 1564, auncoitours.³ Ed. 1564, man.² Ed. 1564, treasurers.⁴ Ed. 1578, this.

bones, with the continuance of paine, ache, and griefe, with dreadfull
 slepes; and when he did see no remedie, the terrour of conscience
 tormented hym, vexed hym, and ouercame hym, made him rage and
 4 curse the tyme of his birthe; his life was so horrible in the eyes of
 God and man; whose iudgement I doe commende to God, but surely
 greate plagues doe remaine for the vngodlie. Therefore, let vs bee
 conuerted, and tourne cleane from our synnes and wickednesse, and
 8 so there shall no synne dooe vs harme. Lette us faste and praie,
 hate euill, and cleaue to good, make restitution, forgiue Forgiue
 our enemies, abhorre vice, and be sorie that we can not enemies.
 be sorier. Remember our accomptes, and come betimes vnto the
 12 Lorde; make no tarryng too tourne vnto the Lorde; put not of from
 daie to daie. For sodainly shall his wrathe come, and in Sodainly cometh
 tyme of vengeance shall he destroy vs, and excepte wee vengeance.
 doe all repent we shall perishe, saith Christ. Let vs repent, there-
 16 fore, and tourne vnto God, that he may forgiue vs, that our synnes
 maie bee dooen awaie, that we maie saie, From Plague, Pestilence, and
 Famine, from battaile and murther, and from sodaine death, Oh
 Lorde, deliuer us. From hardnesse of harte, and contempte of thy
 20 woorde and commaundment, whiche is the greateste cause of the
 wrathe and indignation, Oh good Lorde, deliuer thy people, for thy
 holie name sake. Amen. Amen.

A¹ praier in the tyme of death.

24 Almighty and moste deare Father of heauen, wee moste humblie
 beseche thee, for Jesus² Christe sake, haue mercie vpon Hebr. xl.
 this thy seruaunt, which now is nailed to the painfull crosse of death
 for Adams offence. Impute no synne unto this penitent, whiche
 28 moste willingly³ hath submitted hymself to thy fatherly correction;
 but behold thy sonne on the right hande, the onely Mediatoure for
 all the elected, whose names are written in the booke of life. Let
 this thy seruaunt, we beseche thee, moste mightie God, haue cleane
 32 remission and forgiuenesse of all his sinne, by thought, woorde, and
 deede, committed against thy diuine Maiestie; now in The best
 this perill of death, assiste hym with thy holie Aungell, medicen.

¹ Ed. 1564 (where the words stand as a side-note), "A praier in trouble or death."

² Ed. 1564, Jesus sake.

³ Ed. 1564, willing.

commaunde Sathan to departe, make cleane his conscience, with a glad minde to reioice onely in thy mercie, for vaine is the helpe of man; but thy mercie doeth endure for euer; we are thy people, and the shepe of thy pasture: to thee we shall giue praise, for euer and 4 euer. Amen.

Civis.

Amen, Amen. Lorde, receiue my soul into thy handes, A blessed ende.
thou God of truth. 8

Theologus.

The almighty¹ God of Angelles, and the former of all thynges visible and vnuisable,² in whose handes is onely life & A prayer in the tyme of death. death, light and darknesse, and all the motions of the 12 soule and bodie; without the, moste mightie God, all thinges had been nothyng, and of nothyng all thinges are made by thee; with out thee,³ Christe and thy blessed Spirite, whiche is one coeternall Trinitie, all fleshe were accursed, all consciences molested, and al 16 soules vtterly dampned, From light into darknesse, from freedome into euerlastyng reprobation. But by Jesus Christe, Through the holy Trinitie is creation & saluacion. thyne onely Sonne, wee thanke thee, deare father of 20 all mercie, that nowe it hath pleased thee to take to thy mercie at this present tyme our brother, whom thou hast elected, consecrated; and now he shall by thy mercie and pitte be sanctified vnto thee to bee a Citezen of eternall glorie, now dooe fleshe and bloudde forsake hym, and all his worldlie strength faileth hym. 24 Now is the Orgaines yeldyng up the heauenly sounde, his soule commeth nowe vnto thee, good Lorde; receiue it to thy mercie, into thyne euerlasting glorie, where as Abraham, Isaac, and Iacob are: continu- 28 ally to thee, oh heauenlie father, be incessaunte honour and gloria. Amen.

The ende of the
Dialogue.

32

¹ Ed. 1564, mightie. ² Ed. 1564, inuisible. ³ Ed. 1564, thy Christ.

A copie of a letter to
Frances Barlow by W. B.

When the tyme of trouble draweth nere (good Frances Barlowe),
 4 as Death, whiche shall separate the soule from the bodie; if we bee
 not ware, and wisely prouidente, wee shall stande in greate daunger
 of losses; first we shall lose our health, strength, and Vanitie, plaine
vanitie in this
worlde. beautie, wherein wee haue delighted; and all our senses,
 8 as pleasure of speache, ioye of harte, and the comfortable sighte of
 the eyes, wherewith we dooe daiely beholde all the pleasures of this
 worlde, &c. Wee shall lose all our further treasures, landes, and
 substaunce, and also our liues, and as dunge bee cast into the yearth,
 12 and finallie, our soules banished from Goddes blessed presence or
 restyng place. Therefore let vs call, my Frances, to our remem-
 braunce the fearefull curses of almightie God againste our synnes,
 and the cause of our plagues, whiche is our abhominable liuyng in
 16 synnyng againste God, in thought, woorde, and deede, againste
 heauen and yearth; in pride, wrathe, Idolatrie, fornication, swear-
 yng, luste, glottonie, and stoppyng our eares againste grace and the
 woorde of truthe. Lette vs call to remembraunce how that we haue
 20 doen wrong to eche other in woorde and deede, in slaunderyng, or¹
 hinderyng, by bargainynge, &c., our brethren for whom Christ hath
 died; whom wee haue hated, and not pitied in their extreame
 sorowes and aduersities, and haue not paid their labours Restitution.
 24 and trauailes; lette vs repente and call for grace, and restore now
 while we are in the waie of grace, and in that that wee cannot make
 satisfaction for our synnes by no merites of almose, praiers, oblations,
 &c., whiche are vncleane in Gods eyes, as concernyng the remission
 28 of our synnes; as Job saieth: Howe can he bee cleane Job xxxij.
 that is borne of a woman? Beholde he wil giue no light vnto the
 Moone, and the Starres are vncleane in his sight; how muche more
 man, a worme, euen the Sonne of manne,² whiche is but a worme,
 32 whiche in beholdyng of his synne, hath no cause but to dispaire and
 to bee dampned. What remedie in this case? None, but with all
 speede, by faithe, lifte vp our hedde, and beholde euen Jesus Christe

¹ Ed. 1564, or in. ² Ed. 1564, of a man.

on Gods right hande, pleading our case, excusing vs to his father,
 whiche praieth to hym for vs; and is hearde, and Sathan beaten
 doune, and Gods Angell set at our bedside with spirituall armour
 for vs, in this battail of death against Sathan, to conducte vs to that 4
 happie lande; let vs kneele doune, and first saie, whatsoever God
 dooeth sende to vs, life or death, his name be praised; Gods will
 his will be doen in yearth as it is with his Angels in heauen,
 desyring hym to bee fedde with his liuelie woorde and blessed 8
 Sacramente, the immortal foode for the soule, passing al worldly
 treasures or Phisicke for the bodie, and that it would please hym to
 pardone our trespasses and offences, in thought, worde, and dedde,
 against his diuine Maiestie, euen as wee doe forgiue our enemies 12
 suche faultes as thei dooe here in yearth againste vs; and that in
 the tyme of agonie, or paines of death, he suffer vs not to fall into
 temptation or be ouerladen vnder our crosse, But that his hande
 maie help vs, and deliuer vs from this vile life, full of miseries, and 16
 bryng vs into the land of the liuing. In doying this
 you shalbe moste happie and blessed; let vs submit our
 selues to hym that hath made vs: wee haue not made our selues;
 wee are his vessels, and are in his sight, and cannot flie¹
 from his presence nor run beyonde that rase whiche he
 hath appointed us; he bringeth Death, and restoreth
 againe to life in the resurrection. Oh! be contented² to render the
 same talent, whiche was but lent vnto you, euen your bodie, the 24
 giftes of nature and grace: Committe wife, children, and all to
 hym. He dooeth no wrong: he taketh but his owne.
 Remember he brought you in hether naked, and how
 you dooe liue but a small tyme, and are full of miserie; Like a 28
 flower for the tyme, and shall passe awaie like a shadowe. Alas,
 wee dooe deserue greate punishment, but he plageth vs not ac-
 cording to the grautie of our synnes, for then were wee dampned,
 or like vnto Sodome, that perished without handes in
 the daie of Gods wrath and vengauce. Consider, Frances, that
 this is no newes or marueilous chaunce that you should change
 your life; well, it happened to all our forefathers, from Adam to

The lande of
the liuyng.

Genesis ii. 20
Sapien. x.
Job iii.²
Math. xxv.

Yelde all to
God.
Job xliii.

Lamen. iii. 32

¹ Ed. 1564, flee. ² Ed. 1564, Job xlii. ³ Ed. 1564, content.

kynges, and all the nobles of the yearth, and to the poore also.
 All fleshe is grasse, and the¹ wormes are the com-
 panions to the corps, in darke graue or house of claie.

All fleshe is
 grasse.

4 Yet there is a daie whiche God hath appoynted, whiche none can
 tell but hymself,² in whiche he will iudge bothe the quicke and
 dedde, and call all fleshe before hym. Bothe his verie electe and
 the mercilesse reprobates, and then bodie and soule shall remaine
 8 immortall together, and haue life euerlastyng. This holde faste,
 deare Frances, as an anker in this storme from death to life euer-
 lastyng. Holde faste the twelue articles of the Christian faithe;
 Praie to the ende, onely to God the father, by Christ; remember
 12 his promises, that at what tyme soeuer a synner doeth repente, he
 will forgiue; Call, he will aunswer vnto thy soule; *Ecol. xl.*
 knocke, and he will open. This tyme of your aduersite, and plague
 of the Pestilence, doeth make you forget all pleasures and delites
 16 paste; euen so remember this worlde is the more slipperie, and the
 pleasures doe compasse all vnderstandyng to Gods elected. Because
 I will conclude, the tyme draweth at hande of oure deliuerance;
 caste your care onely vpon God almightie, looke not backe againe,
 20. beware of by pathes, either vpon the righte or left hande, but
 treade in the true pathe or verie waie of Jesus Christe hymself.
 I praie you let Ambrose Barnes rede the xi Chapiter of saint Ihons
 Gospell, and the firste Epistle to the Corinthians, the xv Chapiter.³
 24 If the tyme had not been so muche spent, and the venime so
 daungerous, and the partes⁴ so weake and feble, I would haue caused
 you to be letten bloud, and giuen you pilles *contra pestem*, with
 cordials accordyngly, by Gods grace, if that would haue doen you any
 28 good: but take this cordial in good part. Thus God giue you the
 Croune of life, whiche Jesus Christe, without our desernynges, hath
 purchased for vs in his precious bloud: His name bee praised. Amen.

Your W. B.

32 Fare ye well. We must followe
 when it pleaseth God.

FINIS.

¹ Ed. 1564 omits 'the.'

² Eds. 1564, 1573, have here a marginal note: 'Matth. xvij (1573, xxv); Luke xix.'

³ Ed. 1564, chapiter xv.

⁴ Ed. 1564, partics.

To¹ his louyng frende and brother, M.

Willyam Conscience, Minister,

W. B. sendeth salutacion.

If the almightie God do take care for the foules of the aire and 4
flowers of the fieldes, and prouideth nourishment for them, Luke xii.
how much more for his beloued men that do faithfully serue Math. v.
him in the holy ministerie of his worde and sacramentes, visiting the
sicke and buryng the dedde? The capitaine that doeth but serue a 8
mortal Prince, how so euer he spedeth, life or death, behauing himself
wisely and valiauntly against theemie, is worthy of worldly fame
and honor; moche more the Lordes armoured knight, beyng Gods messen-
his Aungel and mouth, betwene him and his people that ger. Mala. i. 12
stande in daunger, is worthie in Christe to bee noumbred, crowned and
placed among his Aungelles immortal: by this I knowe that you are
no hireling, but (under Christe) the true Shepeherde, in that that
you fle not from youre folde when that Wolfe Sathan with his com- 16
panion Death dooe worke their violence against the flesh & soule. In
this case remember these wordes: *Nolite eos timere qui occi-* Ihon. x.
dunt corpus, &c. Feare not them whiche doe kill the bodie, thei can
not kill the soule. In this we dooe see what the power of death is, 20
onely² to kille in us the fower Elementes whereof the bodie is framed
(by sworde, fire, water, sicknes, &c.). But the soule is not made of
any of theim, but the Creatour of al thing hath made it moste pure of
nothing, vpon which soule death hath no power, because it is of nature 24
immortal. But so long as bodie and soule are together &
not deuided, that is called manne. And whatsoever thinges August. de spi-
are seen with bodily iyen are ordeined for the same bodie, ritu & anima.
and the bodie for the soule, and the soule for God. The life of the bodie 28
is the soule, and the life of the soule is God: so for synne the bodie is
ruinated and shalbe in dust until the resurrection. But in the fal or
death of the bodie the soule dieth not but is deliuered, when the snare of
this flesh is broked. The fleshe with the sences are dedde, Psal. cxviii. 32
but *Anima cum ratione sua* doe still liue: therefore I trust The soule dieth
and knowe that you doe consider wisely thre thinges. The not.
first is, the world with the wretchednesse therein worthy to bee despised.

¹ These epistles and the *Table* are found only in ed. 1564.

² Ed. 1564, *not* onely.

The second, our owne knowledge of our selues, our synne, our sicknesse, and whereof wee are made, even of repugnaunte eelementes. Thirdly, is to laie hande of eternall blessednesse, remembring the mercifull promises of God: As come to me all you that are Matt. xli. heauie laden either with affliction of minde, pouertie in Christ, sicknesse or death, and I shall refreshe you. This is the verie Physician of the soule, even Christe, and the perfit quietnesse The best Physicians. of conscience. God hath geuen you a talent full godlie, you doe lucreffe the same and hide it not. Therefore it shalbee said moste ioyfully: it is well dooen good seruaunt and faithfull, thou haste been faithfull in little, I will make thee ruler ouer moche, enter Matt. xxv. into thy maisters ioie. And againe, he whiche doth continue to thende shall haue the croune of life. Bee paciente, my brother James v. (Conscience) and settle your harte, for the commynge of the Lorde draweth nere, and blessed are the dedde which dye in the Lorde, for thei shall reigne with Christe in glory, his name be euer praised; and his will be fulfilled. Amen. Be of good comforte, and caste awaye feare: be merie, let not the Pestilent corsees nor the noyse of belles terrifie you.

Inter mortales te non mihi charior vllus:
Te plus quam verum diligo amoque fratrem.

Finis.

COLENDISSIMO FRA-

TRI SUO IN CHRISTO, MAGISTRO

Richardo Turnero Theologo,

Gulielmus Bullenus.

4

S. P. D.

Reuerendissime & obser-

uandissime frater, puto te literas meas recepisse, in quibus tibi scribe-
bam regimen contra pestem, ac idcirco modo non ero prolixior in febre 8
pestilenti. Nam omnis febris quam pestilentem vocamus provenit e putre-
dine quae sit ab excessu¹ humidi. Ha[n]c vero (ut inquit *Causa pestis.*
Galenus) febrem ex plurima humiditate putrefacta provenire putrefac-
ta[m] sine dubio potius quam a calore aucto fatendum est. Humiditas 12
ideo materia est putrescens in venis unde calor naturalis *Signa pestis.*
valde efficitur & uno die omnes virtutes decidunt, urinae sunt foetentes,
&c. Galenus, Auic., Rasis, Trallianus, &c. affirmant: in febre pestilenti
est multitudo obstructionum et praecipue ubi materia urget ad cutim & 16
caput. Multitudo materiae et cruditatum in causa est.

Cura est prohibere putredinem. Obstructiones igitur sunt aperiendae.
Sed si natura movit tunc nihil movendum est. Hoc est
autem remedium, ut inquit Johannes Baptist. Monta. Viro- *Curatio in*
nensis: R Syrup de Cichorio cum Rhabarbaro 3 l. ss., aqua *quam consider-* 20
Boraginis, acetosae 3 3 in quibus citrum sit impositum & decoctum
deinde vnguentum pectorale contra pestem, R vnguenti Rosacei confor-
tatiui mesues 3 j., specierum cordialium 3 j. Sandalorum alborum 9 j. 24
Rosarum siccarum 3 ss. misce simul artificiose & fiat linimentum pro corde
& pro toto [*sic*] regione ventris. Mirum est hoc remedium
contra venenum pestis. Quod ad rationem victus attinet, *Dieta in tem-*
ubi est maxima putredo (ut inquit Hyppo. 17. Aphoris.), *porae [sic] pes-* 28
ubi corrupti humores & putridi, nihil perniciosius quam instituere
tenuem victum quia inter exhibeas ius pulli & ponas semper in tuo cibo
preter acetosam [*sic*] succum citri. De reliquo velim tibi persuadeas
quemadmodum legisti in Galeno, &c. Vale & vale iterum (eruditiss. vir) 32
sis que; bono animo. Nunc literas concludo. Nam plura non opus
habeo scribere, ne tuis optimis occupationibus (in vinea domini) im-
portune nunc obstrepere videar. Martii Incarnati. 1564.

Tuus ad omnia Guil. Bullenus. 36

¹ Ed. 1564, excessum.

AMANTISSIMO AC PRO-

bissimo viro magistro T. Gaylo,

Chyrurgo. Guilihelmus

4

Bullenus. S. P. D.

*B*Onam valetudinem cum corporis tum animi a deo opt. max. tibi precor
 (optime vir). Nihil est hoc tempore quod tibi scribam quàm quodd libellum
 quem mihi donasti legi et iterum legi, quo tibi ago gratias & habeo ut pro
 8 sumno [sic] munere. Nam ex eo & intellexi amorem et animum quem erga
 me geris, & operam tuam persepevi non solum mihi sed omnibus qui ubique
 sunt Anglis futuram utilitati. Nostrum enim omnium haberi possunt ama-
 tores & cultores libri tui insignissimi. Quamobrem quid magis mihi gratum
 12 esse potuit hoc munere, praesertim cum a tali Chirurgo mihi datum sit? cujus
 rei nunquam me capiet oblivio, sed quantum potero gratias referri libenti
 animo faciam. Opto te bene valere ac interim me tibi comendo; doctissimo
 viro magistro Bactero humillime
 16 meis verbis gratias agi
 meque plurimum co-
 mendare desi-
 dero.

20

Martii 28. Anno incarnati
1564.Tibi deditissimus
Guilihelmus Bu.

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¹ Fol. in Ed. 1564. The figures have been altered to agree with the present Edition.

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